RÉSUMÉ OF MARATHI GRAMMAR

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RÉSUMÉ

OF

MARATHI GRAMMAR

A SUPPLEMENT TO START IN MARATHI

THROUGH

THE DIRECT METHOD

BY

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FOREWORD.

THIS BOOK is a veritable boon to foreign students of the Marathi Language. It can be depended upon for reliable and well considered material. Mr. B. V. DEVADHAR is a graduate of languages in the Bombay University. In his college course he studied Sanskrit and Marathi and took honours in the very difficult Sanskrit Language. He has also been a Pandit for a number of years, doing work with Civilians and Missionaries, and latterly in connection with the Language School, along the lines of the Direct Method. He has carefully studied the difficulties met by the foreign student in acquiring Marathi. This book has been written definitely with the idea of meeting the many hard points that constantly face the student desiring to master the use of Marathi.

I have had pleasure and profit in reading through the advance sheets of the Résumé of Marathi Grammar. Each of the different sections has been taken up in a simple and direct way, set forth by illustration, and emphasized in a way helpful to every conscientious student. For example, the beginner invariably finds it hard to understand the changes in the *Crude Form*. A careful study is made of the varieties of the crude forms under each of the genders, with their exceptions and irregularities. A study of the cases with their many uses, is well illustrated throughout. All the parts of speech, especially **the verbs with their moods and tenses**, are set before us from the standpoint of the difficulties met with by the student of Marathi.

Mr. DEVADHAR because of his experience as a Pandit has been able to cope with just the problems that so easily baffle the eager student from abroad. Take, for example, his thorough study of the Subjective, the Objective and the Neuter Constructions. **He has adapted his material to the needs of his students.** All the different chapters have suggestions, that will prove of substantial assistance. Such

sections as those on Repetition of words, special uses of common verbs like To have, To ask, To see, To cut, To break, etc. should help students to acquire idiomatic Marathi. The rules on dictation supply a lack that most students have no doubt felt when trying to master correct writing of Marathi.

It ought also to be stated that Mr. DEVADHAR puts forth views of other Grammarians, even when he himself does not agree with them.

At the end of the book Mr. DEVADHAR has gathered together a mass of material under different groups representing ordinary as well as special questions in connection with Marathi Grammar. The student can test up his knowledge of important, idiomatic and grammatical usages by going through these groups of questions.

I take the greatest pleasure in heartily commending this book to every one who is trying to get a practical knowledge of Idiomatic Marathi.

VADALA MISSION,
via AHMEDNAGAR
29 April 1926.

E. FAIRBANK.

PREFACE.

"Grammar is the humble, oft-despised, but truly loyal hand-maid of thought's best expression"

—*Holmes.*

This book is the outcome of short notes dictated from time to time, to my students for fixing the variety of Marathi forms and their application. The principle of learning Marathi by the *Direct Method* once admitted, the necessity of such brief notes to grapple with the catchy and difficult points of grammar naturally follows; as they help the students in testing the correctness of sentences of their own composition, a very necessary factor in the acquirement of any language.

Grammar is a subject which can be variously presented to students by different writers. The present book will be found altogether a new exposition and is prepared in full consultation with all the existing works on this subject for which I must express my gratitude to their respective authors. I place my book along with theirs believing in the saying,

"*Where no wise guidance is, the people falleth;*
But in the multitude of councillors there is safety."

I am an advocate of the Direct Method of teaching Marathi and many of my students taught according to this Method have secured high honours at language examinations. Fluency in speech facilitates the work in grammar if the grammatical facts are firmly fixed in the memory. "A Start in Marathi" by Mr. E. Fairbank, M.A., is the only book I have come across for teaching this Method and the present volume is intended to supplement it. I will feel well repaid in my efforts if this purpose of mine is to some extent fulfilled.

The questions, set at the first language examination are directed towards testing the students' power of sentence building, while the standard aimed at in the second examination is much higher, expecting students to be conversant even with the difficult, catchy and obsolete grammatical forms. This can be seen by even a cursory glance at some of the language examination questions. It is my purpose to help students to face such questions successfully.

In the 1st chapter, on Transliteration of this book, the vowel अ is shown by ɵ, ʌ, ɸ, as I want to show the three different sounds of अ. ɵ shows the ordinary pronunciation like that of *a* in *A*merica; ʌ shows the sound of *u* in b*u*tter; while ɸ shows the sound of *e* in h*e*r. This point will be made clear by the learned Pandits. Advance students of Marathi and learned Pandits are kindly requested to send in their suggestions as to corrections, additions or alterations. I am conscious of the fact that there must be imperfections in this book and their friendly criticisms and suggestions will certainly receive a favourable consideration in the event of a second edition of this book.

My thanks are particularly due to Mr. V. G. ABHYANKAR of Nasik, the famous exponent of the Direct Method, for the training he has given me in this method; to Mr. N. L. HARSHE of the Language School and to Mr. G. F. ENOCH of S. D. A. Mission for making valuable suggestions. My grateful acknowledgments are extended to Rev. E. FAIRBANK, M.A., who has laid me under great obligations by writing a foreword to this book. I also express my great sense of gratitude to the *Sisters and Lady Workers* of the Convent of St. Mary, Panch Howds, Poona, where I have been Pandit for the last 9 years. The chief credit for the inception of the idea of this book as well as for its preparation goes to them, particularly to MISS A. L. PARKES, but for whose help in reading the manuscript, making corrections and suggesting improvements, the book would not have reached its present acceptable form. Lastly, my sincere thanks are due to Mr. J. R. EASON of the Scottish Mission Industries Press, Poona, for the great interest he has taken in the printing of this book and for placing at my disposal his best workmen like Mr. SUBRAYALU, a willing Foreman, Mr. JAMES, a patient and painstaking compositor and others to whom my best thanks are due.

563, BUDHWAR PETH
POONA CITY, (INDIA)
10 May 1926.

AUTHOR.

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Books in Preparation.

1. Resume of Marathi Grammar, Pt. II

2. Marathi Composition

Résumé of Marathi Grammar

CHAPTER I.

How to read and write Marathi

Vowels.

अ,	आ,	इ,	ई,	उ,	ऊ,	ऋ,	ऌ,	ए,	ऐ,
ə,ʌ,ɸ,	ā,	i,	ī,	u,	oo,	ru,	lu,	e,	ai,

ओ,	औ,	अं,	अः
o,	au,	ʌm,	ʌha.

Consonants with अ *added.*

Gutturals :—क kə ; ख khə ; ग gə ; घ ghə ; ङ nə.

Palatals :— च tsə ; छ tshə ; ज dsə ; झ dshə ; ञ nə

Cerebrals :— ट tə ; ठ thə ; ड də ; ढ dhə ; ण nə.

Dentals :— त t̲ə ; थ t̲hə ; द d̲ə ; ध d̲hə ; न n̲ə.

Labials :— प pə ; फ phə ; ब bə ; भ bhə ; म mə.

Miscellaneous :—य jə ; र rə ; ल lə ; व wə ;

श tsə ; ष s̲ə ; स sə ; ह hə ;

ळ ələ ; क्ष kshə ; ज्ञ dnjə.

Vowel Signs in Combination.

अ	आ	इ	ई	उ	ऊ	ऋ	ऌ	ए	ऐ	ओ	औ	अं	अः
	ा	ि	ी	ु	ू	ृ	ॢ	े	ै	ो	ौ	ं	ः
क	का	कि	की	कु	कू	कृ	कॢ	के	कै	को	कौ	कं	कः

Vowel Sounds in Combination.

अ	(ə=Her)	कर; kɸr	जर; dsɸr	पत pɸt̲
आ	(a=Father)	काका; kaka	जागा; dsaga	पारा para
इ	(i=pin)	किडा; kida	जिना; dzina	पिता pita
ई	(i=police)	कीड; ki:d	जीभ; di:zbh	पीठ pi:th
उ	(u=put)	कुडे; kude	जुपी; dsupi	पुरी puri
ऊ	(u=mun)	कूळ; kuələ	जूं; dsu	पूल pul
ए	(e=they)	केस; kes	जेर; dser	पेठ peith
ऐ	(ai=Kaiser)	कैफ; kaiph	जैन; dzain	पैल pail
ओ	(o=go	कोट; kot	जोग; dsog	पोट pot
औ	(au=house)	कौल; kaul	जौस; dzaus	पौर; paur

अं (ʌm=)	कंठ;	जंग;	पप
	kənth	dzəng	pʌmp
अः (əha)	कः	जः	पः
	kʌha	dzʌha	pʌha

The vowels ऋ ri and ऌ rli are found only with Sanskrit words and they are pronounced between *a* and *u* like French *u*, e.g., कृपा Krupa; कृष्ण Krushnə, कृत्य Krutjə; गृहस्थ gruhəsthə; and with ऌ li क्लृप्ति 'Klupti' is the only word we meet with.

Conjunct Consonants.

(1) Two consonants are joined together by dropping the perpendicular line between them :—

ग+द=ग्द gdə ; प+त=प्त ptə ; स+त=स्त stə.

(2) Other consonants are written either one upon the other or written as close as possible.

क+क=क्क kkə ; द+द=द्द ddə ; ट+ट=ट्ट ttə ; ट+य=ट्य tjə ; ड+य=ड्य djə ; ल+क=ल्क lkə; ल+य=ल्य ljə ; ळ+य=ळ्य əljə.

(3) र offers much difficulty. When र is the first member of the consonant it is written in two ways as shown below, *e. g*, कार्य Karyə; खुर्ची Khurchi ; and तर्हा tərha ; गुर्‍हाळ Gurhal ; वार्‍याला warjala.

(4) When र is the second member of the consonant it is joined in the following two ways :—

प्रजा prədzə ; त्रास tras ; ट्र trə ; ड्र drə.

(5) The consonant श is joined according to the first rule or irregularly as shown below.

निश्चय nishchəyə ; आश्चर्य ashcheryə ; पश्चात्ताप pəsh-chattap ; प्रश्न prəshnə (प्रश्न) ; विश्वास Vishwas.

Anuswar or nasal sounds are written by dots.

These are either pronounced or not pronounced.

I. *Those that are pronounced.*

(1) ORGANIC—पंप pampə ; रंग rəng ϕ ; अंडे əndе.

(2) NASIKYA (pronounced in the nose) :—पांच pach; वांट wat ; गांठ gath ; गांव gaon.

(3) PROVINCIAL —संशय sənvshəyə ; संसार sənvsar ; संहार sənvhar ; संरक्षण sənvrəkshən.

(4) CLASSICAL :—संयोग sənyyogə ; संलग्न sənlləgnə ; संवर्ण sənwərnə.

II. *Those that are not pronounced.*

(1) There are some nasal sounds in Marathi which are used as signs of certain cases or as signs of plural numbers or given unnecessarily.

(1) त्यानें tjane ; (2) लोकांना lokana ; (3) त्यांशीं tja-shi:

The plural anuswar of the genitive case is sounded लोकांचा lokantsa ; मुलांचा mulantsa; झाडांची dzadanchi:

(2) The following words have always a dot or अनुस्वार on them :—नांव naon; नेहमीं nehəmi: कांहीं kanhi ; पुढें pudhe ; मागें mage; खालीं khali; आंत at; वरतीं wərətee; शेवटीं shewətee.

The following words are spelt alike but the presence of अनुस्वार changes the meaning :—

(1) नाव	boat	नांव	a name
(2) पाच	emerald	पांच	five
(3) काटा	trouble	कांटा	thorn
(4) मद	pride	मंद	dull
(5) का	what	कां	why
(6) मास	month	मांस	flesh
(7) सात	seven	सांत	epidemic
(8) वाचणें	to read	वांचणें	to live
(9) वाटणें	to feel	वांटणें	to distribute

Transliterate into Marathi :—

Ekə kolha hota. T̲jala t̲əhan lagli:. T̲o wihiriwər gela, wə pani: pjala. T̲jatsa pajə nisətla ani: t̲o panjat̲ pədla. Məg, ekə bəkra tet̲he ala. Kolha tjala mhənala "Khali: je. Pani: phar god ahe." Bəkərjane khali: udi marili:. Məg kolha tjatsja shingawar tsədhəla ani: baher pal̲un gela

Transliterate into English :—

कोलंबस म्हणून एक मोठा मनुष्य होता. यानेंच अमेरिका शोधून काढिली. एके दिवशीं कांहीं लोकांबरोबर जेवत असतां असें झालें कीं कोणालाही अंडें टोंकावर उभें करतां येईना. तेव्हां कोलंबसानें अंडें घेतलें व चाकूनें त्याचें टोंक थोडेसें कापून तें टेबलावर उभें करून दाखविलें. तेव्हां कांहीं लोकांना आश्चर्य वाटलें व कांहीं हंसून म्हणाले "यांत काय आहे ? आम्हीं असें केलें असतें." मग त्यांच्यापैकीं एक शहाणा मनुष्य उभा राहून म्हणाला "मित्रहो ! तुम्हीं असें केलें असतें, पण कोलंबसानें तसें प्रत्यक्ष करून दाखविलें, यांतच कोलंबसाचा मोठेपणा आहे."

General Note :—To secure good pronunciation and correct writing, students should hear good Marathi read to them and then they should practise reading aloud ; for dictation constant practice in copying stories from books is most helpful. Transcription, reading aloud and formal dictation will secure correct writing.

Examination Questions

1 Explain and illustrate the pronunciation of च, ज, ट, ड, ङ, ळ.

Ans:— च is pronounced in two ways. It is either *ts* or ch. The second pronunciation is possible before vowels इ, ई. Words चमचा चारा, चाबुक, चोर are of the first kind while चित्र, चिमणी, त्याची तुमची are words of the second kind.

(2) ज is either *ds* or dz. Words चर, जसा, जाड, जागा जाणे illustrate the first sound while जीभ,

जितका. जेव्हां, जीव, जिना illustrate the second sound.

These sounds illustrate the dento-palatal and the palatal sounds.

(3) त and letters of its class are pronounced by putting the tongue between the teeth. *eg.* तार (*tar*) तोफ (*toph*) तीर, तेथें.

(4) ट (*ṭ*) is pronounced like *t* in cat, *e,g.* टोपी, टाक, टॉक, टेकडी, etc.

(5) ल is pronounced with the tongue between the teeth *e.g.* लबाड (labaḍ) लवकर, लोकर, लेाक.

(6) ळ is pronounced like *əl.* In its pronunciation, open the mouth, keep the tongue hanging loose, blow out through your throat for pronouncing ल. Then you will get this sound ळ as in डोळा, काळा, माळ, फळ, पिंवळा, कावळा, etc.

II. Write a note on *accents* in Marathi.

(1) Words of two syllables have the accent on the first syllable and the last अ is not sounded, *e.g.*, मीठ, पीऽ, चीट, खीर, तूट, but this rule is not applicable to words like जरा, कडू, तेली, माळी, लाडू.

(2) In words of three syllables, the first syllable has an accent, *e. g.*, कमळ, कळप, हरण, but if the first syllable is short and the second is long there is an accent on the second syllable, *e. g.*, नगारा, पसारा, कसारा. So also when the first syllable is long it has an accent, *e.g.*, भाकर चाकर.

(3) Words with one syllable are accented long जा, ये, पी, हो.

(4) The vowel preceding the conjunct consonant is accented, *e.g.*, पुस्तकें, खुर्ची, चित्र, छत्री, कुत्रा.

III. Write a note on the pronunciation of अ.

(1) अ coming at the end of a word is not sounded कर, नोकर, भाकर, जेवण, पचन, वदन.

(2) It is sounded if it ends a conjunct consonant अन्त, सूर्य, चंद्र, कार्य, लग्न.

(3) Sanskrit nouns pronounce अ, नर, अश्व, गृह, स्थिर, etc.

(4) In words of three syllables the अ in second syllable is half pronounced, *e.g.*, बकरा (bakra), परभू (parbhoo), बोलणें (bolney).

(5) In words of four syllables the अ of the second and fourth syllable is not sounded. करवत (karwat), उंदरास (undras).

CHAPTER II.

Substantives

Points:—(1) Gender लिंग, (2) Number वचन, (3) Crude forms सामान्य रूप, (4) Uses of cases विभक्तींचे उपयोग.

Gender.

The first thing that students have to learn in connection with substantives is their gender. In Marathi this question is empirical. No definite rule can be framed to determine the gender of nouns. Among living beings the names of males are masculine (पुल्लिंग), those of females are feminine (स्त्रीलिंग), and names of those whose sex is not definitely known are termed as neuter (नपुंसकलिंग) such as तें कुत्रें, तें मांजर, तें गाढव, तें माणूस.

In Marathi even inanimate things have gender and the classification of those names into three genders depends upon Euphony or size, *e. g.*, small or big. The first means of fixing the gender is to learn the gender-indicating particles like तो (mas.), ती (fem.), तें (neu.) along with nouns, *e.g.*, तो दगड (stone), ती पेटी (box), तें पुस्तक (book). There is still another way of learning gender. *viz.*, to learn the plurals of nouns along with their singular forms.

1. Masc :—तो बाप-ते बाप, तो घोडा-ते घोडे (पुल्लिंग)
2. Fem:—ती भिंत-त्या भिंती, ती टोपी-त्या टोप्या (स्त्रीलिंग)
3. Neu :—तें घर-तीं घरें, तें अंडें-तीं अंडीं (नपुंसकलिंग)

These two methods will be sufficient for fixing the gender of nouns.

In *Marathi*, gender varies according to size such as:—

तो आंगठा (thumb), ती करंगळी (little finger) तें बोट (finger), so also the words tree वृक्ष, creeper वेली, and tree झाड, वाडा palace, झोपडी, cottage and घर house are according to rule but the rule is not always applicable. The words picked up from foreign languages also vary in their gender:—

तो कोट (coat), ती मोटार (motar car), तें टेबल (table).

Common rules to determine genders:—

(1) Marathi words in आ are masculine such as घोडा (hourse), कुत्रा (dog), डोळा (eye).

(2) Words in आ derived from Sanskrit are feminine such as शाळा (school) माळा (garland)

(3) Words with अनुस्वार (a nasal sound) over final ळं or एं are genrally neuter. *e.g.* डेंकरूं (child) तळें (tank) जाळें (net)

(4) Compound nouns take the gender of the last word, *viz.*, आईबाप parents (*m*), भाऊ बहीण (*f*)

(5) Marathi words ending in ई (long) are generally feminine, *e.g.*, पेटी (box), टोपी (hat), खोली (room), खुर्ची (chair), etc., but if the words show profession or if they are taken from Sanskrit by dropping the final न्, then they are masculine, *viz.*, गवळी (milkman), तेली (oilman), धोबी (washerman), घिसाडी (blacksmith), हत्ती (elephant) from हस्तिन्, करी (elephant) from करिन्, and पक्षी (bird) from पक्षिन्.

(6) Abstract nouns ending in पणा are masculine *e.g.*, स्वच्छपणा. Those ending in ता are femine, *e.g.*, स्वच्छता, and those ending in पण or य are neuter, *e.g.*, शहाणपण; सौंदर्य (from सुंदर=beautiful).

Formation of the Feminine.

Feminine nouns are formed from masculine nouns by adding:—

(1) ई—घोडा (horse)=घोडी; मुलगा (boy)=मुलगी; कुत्रा=कुत्री; बेडूक (frog)=बेडकी,

(2) ईण—सुतार (carpenter)=सुतारीण; माळी (gardener)=माळीण; परभू (caste)=परभीण; पाटील (a village officer)=पाटलीण; वाघ (tiger)=वाघीण; सिंह (lion)=सिंहीण.

(3) आणी—मेहेतर (a sweeper)=मेहेतराणी; मोगल (moghul)=मोगलाणी; शेट (a merchant)=शेटाणी.

(4) अण—गवळी (a milkman)=गवळण, मावळा (brother-in-law)=मावळण.

(5) In addition to these rules there are some nouns the feminines of which are formed irregularly.—

(I)	शिष्य (pupil)	शिष्यीण
	किडा (worm)	कीड
	मित्र (friend)	मैत्रीण
	बाप father)	आई
	काका uncle)	काकी or काकू
	मामा (uncle)	मामी
	पुतण्या (nephew)	पुतणी
	भाऊ (brother)	वहीण
	दीर (brother-in-law)	नणंद
	जावई (son-in-law)	सून
	सासरा (father-in-law)	सासू
	बैल (bullock)	गाय
	बोकड (he-goat)	शेळी
	नवरा (husband)	बायको
	राजा (king)	राणी
(II)	पिता (father)	माता
	जनक (father)	जननी
	वडील (father)	मातोश्री
	बंधु (brother)	भगिनी
	विधुर (widow)	विधवा
	पति (husband)	पत्नी

वाघ्या (a devotee)	मुरळी
पुरुष (a man)	स्त्री
नर (male)	नारी, मादी (with birds and animals)
पुत्र (son)	कन्या
दीर (brother-in-law)	जाऊ
देव (God)	देवता or देवी
बोका (he-cat)	भाटी
खोंड or गोऱ्हा (bull)	कालवड or गोजी
टोणगा or हाल्या (buffalo)	म्हैस
रेडा	रेडी
उंट (a camel)	सांड
मोर (peacock)	लांडोर
पोपट (parrot)	मैना
वर (bridegroom)	वधु

(6) some nouns are always masculine irrespective of sex *viz.* साप (Snake), विंचू Scorpion ढेकूण (a bug), while some are always feminine *viz.*: घूस (rat), पाल (lizard), सुसर (crocodile), घार (vulture).

(7) Feminine forms are used to show diminutives गाडा (big cart)=गाडी; पेटारा=पेटी, सोटा (club)=काठी; वाडगा=वाटी (cup).

(8) Some words have different meanings in different genders.

तो मान (respect), ती मान (neck), तें मान (measure), तो पाणी (hand), तें पाणी (water)

(9) Some words are both masculine and feminine *e.g.*, तो बाग and ती बाग; so also वेळ (time), जिन्नस (thing), मजा (fun), मध honey, जागा place; while बी and खोड are neuter and feminine. प्रेम (love) is mas.; and neuter.

(10) Names of languages are used in the neuter gender. त्यानें मराठी (*n*) शिकावें, so also गुजराथी and इंग्रजी but there is difference of opinion on this point as some regard that the words शिक्षण or लेखन or वाचन is understood there.

This list is not exhaustive, so while reading Marathi books, students should learn feminine forms.

Number वचन.

The plural forms of nouns—

Singular endings	Plural endings. MASCULINE	FEMININE	NEUTER
अ	अ बाप	इ or आ भिंती, जिभा	एं घरें
आ	ए घोडे	आ शाळा	
इ	इ कवि	इ मति	इ वारि
ई	ई माळी	या टोप्या	ई, एं पाणी, मोत्यें
उ	उ भानु	उ धेनु	
ऊ	ऊ चाकू	ऊ or वा सासू, सासवा	एं लेंकरें
एं			ई डोकीं
ऐ		या तिवया	
ओ	ओ डोहो	आ बायका	

General Note.

These are types of nouns and when the gender of a noun is known it should be referred to the above table to find the plural form. The only difficulty is about the plurals of feminine nouns ending in अ because they belong either to भिंत type or to जीभ

type. Such nouns are to be specially learnt. We give below a few nouns which are common. भिंत (wall)= भिंती. The following nouns form their plurals like this – बहीण (sister), गोष्ट (story), भाकर (bread), साल (bark), खोड (bad habit), दऊत (inkpot), रात्र (night), चूल (a fire-place), पेन्सिल (pencil), पाल (lizard).

The second type is that of जीभ (tongue). The plural is जिभा. The following are the nouns of this type:- तारीख date =तारखा; कांच glass, झोंप sleep, तार wire, नजर sight, फौज army, बाग garden भूक hunger, मान neck, मौज fun, वहाण shoe, वाट way, वीज lightning, वीट brick=विटा, वेळ time, साखर sugar, लाट wave, सांड she camel, शिंक sneezing, सून daughter-in-law, सोंड trunk of an elephant, हाक calling, खाट cot, माळ garland, चिंच=चिंचा, चोंच=चोंचा.

Exceptions and Irregularities.

Masculine Nouns

1 Proper nouns ending in अ remain the same.

2 Proper names showing relationship and abstract nouns in पणा remain unchanged. *e. g.*, रामा=रामा. काका=काका. (The form काके is used to show contempt) and शहाणपणा=शहाणपणा

3 Sanskrit nouns ending in इ and उ short remain the same in the plural. कवि—कवि (poet).

Feminine Nouns

1 Proper names like यमुना, गंगा, काशी, remain unchanged and when changed according to rules they are contemptuously used.

2 Some feminine nouns in इ and उ form their plural thus:—बीं (seed)=बिया; स्त्री (woman) स्त्रिया; ऊ (louse)=उवा; सू or सुई (needle)=सुया; जाऊ (sister-in-law)=जावा;

3 Some nouns ending in ई or ऊ optionally take या or वा in plural:— आई (mother)=आई or आया; बाई (woman)=बाई or बाया; गाई (cow)=गाई or गाया; संवई (habit)=संवई or संवया; बाजू—बाजू-बाज्वा-बाजवा.

4 Some nouns do not change in the plural, कानू (bye-law)—कानू; जादू (magic)—जादू.

5 Nouns ending in स change it to शी in the plural, *e. g.*, म्हैस (she-buffalo)—म्हशी; घूस (rat)—घुशी; रास (heap)—राशी; ल्स (serum)—ल्शी or ल्सा. While नस (a vein) becomes नसा.

6 Nouns in शी change to शा:—वशी—वशा (*f*) saucer ; माशी—माशा (*f*) fly.

Neuter Nouns :—

1 Abstract nouns and names of materials are usually used in the singular number but they may take plural forms when varieties are indicated. मीठ (salt)—मिठें ; पीठ (flour)—पिठें ; etc.

2 Some nouns like पाणी, लोणी, and दहीं do not change in the plural.

Nouns generally used in the plural number.

(1) खडावा (wooden shoes), (2) मिशा (moustache), (3) हाल (miseries), (4) देवी (small-pox), (5) वडील (father).

Some nouns are generally used in the singular number :—पैसा (wealth), रामा (proper noun), सोनें (material noun), etc.

Crude Forms (सामान्यरूप)

Nouns, pronouns, and words used as nouns take case endings with the last vowel inflected as shown below. In Marathi there are eight cases and except the first two, the remainder have their special

endings. Nouns are always inflected for case endings and before learning the case endings we will study the different kinds of nouns in Marathi.

Kinds of nouns (नामाच्या जाती) :—

1 Common nouns (सामान्य नाम); 2 Collective nouns (समुदायवाचक नाम), *e. g.*, फौज (army); 3 material nouns (पदार्थवाचक नाम), *e.g.*, साखर; and 4 verbal nouns and gerunds (क्रियावाचक नाम), *e. g.*, बसणें (sitting), take the Crude forms (सामान्य रूप) while 5 Proper nouns (विशेष नाम, *e. g.*, रामा), and 6 Abstract nouns (भाववाचक नाम, *e. g.*, शहाणपणा) remain unchanged before the case endings.

These Crude Forms are sometimes called inflectional bases. Like case endings, post positions and some adjectives like सारखा, जोगा are joined to this modified form of the noun.

Crude Forms (सामान्य रूप).

Noun endings	Singular Crude Forms. Mas.	Fem.	Neu.	Plural of Crude Forms. पुल्लिंग	स्त्रीलिंग	नपुंसकलिंग
अ	आ	इ or ए	आ	आं	ईं—आं	आं
आ	या	ए		यां	आं	
इ	ई	ई	ई	ईं	ईं	ईं
ई	या	ई	या	यां	यां	यां
उ	ऊ	ऊ	ऊ	ऊं	ऊं	ऊं
ऊ	ऊ	ऊ—वे	आ or वा	ऊं	वां	आं—वां
ए	—	—	या	—	—	यां
ओ	ओ	ओ	—	आं	आं	—

Now it is time to see how the nouns are changed in the plurals and Crude Forms before adding case-endings.

Masculine nouns

Ending.	Singular. एकवचन	Plural. अनेकवचन	S. Crude Form	Pl. Crude Forms.
1 अ	बाप	बाप	बापा	बापां
2 आ	घोडा	घोडे	घोड्या	घोड्यां
3 ई	माळी	माळी	माळ्या	माळ्यां
4 ऊ	चाकू	चाकू	चाकू	चाकूं
5 ओ	टाहो	टाहो	टाहो	टाहों

1 Nouns ending in short इ and short उ are Sanskrit nouns. They remain the same in the plural and become long in the Crude Forms. This rule is applicable in all genders.

2 These crude forms have अनुस्वार (a nasal mark) in the plural.

3 Nouns are divided into three declensions according to their crude forms for which the student should refer to higher grammars.

Irregularities in Crude Forms

Masculine Nouns

1 Nouns ending in अ do not take crude forms when they are used as adjectives with genitive terminations *e. g.*, हातचें काम. घरचें कुत्रें, गांवचा पाटील, सकाळचें जेवण.

2 Nouns ending in आ offer many exceptions which are to be specially marked.

(*a*) Nouns ending in चा and जा do not change in spelling but change in pronunciation only. *e. g.*, चमचा, राजा but कुंचा (brush) and करकोचा (crane) sometimes become कुंच्या and करकोच्या in the crude forms.

(*b*) Proper Names of persons and respectful appellations reject the या in the Crude Forms, *e. g.*, दादा—दादा; पंतोजी (school master)—पंतोजी;

(*c*) Abstract nouns like चांगुलपणा (goodness) remain unchanged in the crude form.

(*d*) Words ending in सा change it to शा *e. g.* पसा (handful)—पशा; आरसा—आरशा; कसा—कशा.

(*e*) Nouns ending in या remain unchanged *e. g.* रुपया, वाटाड्या (a guide), etc.

3 Masculine nouns ending in ई are regular except the following three cases:—

(*a*) Nouns ending in जी like रावजी remain unchanged.

(*b*) Remnants of Sanskrit nouns like हत्ती, केसरी, वादी, do not change in the Crude Forms. पक्षी becomes पक्ष्या.

(*c*) Nouns ending in सी like प्रवासी a traveller, चपरासी a peon, संन्यासी a mendicant, change their final सी to शा *e. g.* प्रवाशा, चपराशा, संन्याशा, etc.

4 Nouns ending in ऊ have many exceptions which are to be noted. Some nouns like दांडू a stick, तंबू a tent, राहू a planet, राघू a parrot, पेरू a guava, खडू a piece of chalk, take the forms like चाकू but the following are the exceptions:—

(*a*) Some nouns like परभू caste, यात्रेकरू a pilgrim, तट्टू a pony, वाटसरू a traveller, change their final to आ optionally. *e. g.* परभू or परभा; यात्रेकरू or यात्रेकरा; तट्टू or तट्टा; वाटसरू or वाटसरा.

(*b*) Some nouns ending in ऊ change it to वा optionally *e. g.* गहूं=गहूं or गव्हा; भाऊ (honorific)=भाऊ or भावा (when it means brother); रू (cotton)=रू or रुवा.

Masculine Nouns with plurals and Crude Forms.

S.	Pl.	S. C. F.	Pl. C. F.
लाडू	लाडू	लाडू or लाडवा	लाडूं or लाडवां
नातू	नातू	नातू or नाता नातवा or नात्वा	नातूं or नातां नातवां or नात्वां
विंचू	विंचू	विंचू or विंचवा or विंच्वा	विंचूं or विंचवां or विंच्वां
वेळू	वेळू	वेळू or वेळवा	वेळूं or वेळवां
पणतू	पणतू	पणतू or पणत्वा, पणता	पणतूं or पणत्वां, पणतां

5 Nouns having penultimate ई or ऊ drop it in the inflectional form :—

पाटील—पाटलास ; पाऊस—पावसास ; कापूस—कापसास ; चाबूक [whip]—चाबकास ; बुरूड [a bamboo maker]=बुरडास ; उंदीर [mouse]—उंदरास or उंदिरास ; बेडूक [a frog]—बेडकास.

6 अमूक and तमूक [a certain one] used as nouns become अमक्यास and तमक्यास in the masculine and neuter, while अमकीस and तमकीस in the feminine.

Feminine Nouns :—

End-ing.	ए. वचन	अनेक वचन	ए. वचन सामान्य रूप	अनेक वचन सामान्य रूप
अ	बहीण	बहिणी	बहिणी	बहिणीं
,,	चिंच	चिंचा	चिंचे	चिंचां
आ	शाळा	शाळा	शाळे	शाळां
ई	टोपी	टोप्या	टोपी	टोप्यां
ऊ	सासू	सासू or सास्वा	सासू or सास्वे	सासूं or सास्वां
ओ	बायको	बायका	बायको	बायकां

Irregularities of Crude Forms in **Feminine Nouns**

1 Nouns ending in अ like **सकाळ, दुपार, पाठ,** etc., reject the crude form with the genitive termination *e. g.* **सकाळचें जेवण** morning meal, **दुपारचा वेळ** noon time, **पाठचा भाऊ** one's own brother.

2 Proper Nouns ending in आ such as **रमा, गंगा** remain unchanged.

3 Nouns showing relationship reject the crude form *e. g.* **आईचा, काकीला, मामीनें.**

4 Sanskrit words like नारी, देवी, कुमारी, साध्वी, do not change in crude forms.

5 Nouns like स्त्री a woman and बीं seed become स्त्रीस or स्त्रियेस and बींस or बियेस.

6 Nouns having a penultimate ई or ऊ shorten it *e. g.*, जमीन=जमिनींत; तारीख=तारिखे or तारखे; खूण [a sign]=खुणेला, बाईल–बायलेचा, or बाइलेचा.

7 Nouns ending in ऊ like वधू [bride], काकू [aunt], तंबाखू [tobacco] become वधूला, काकूला, तंबाखूला, but जाऊ becomes जावेला and जावांना while जळू [litch], दारू [wine], टाळू [pallet], बाजू and वाळू are regular like सासू but पिसू has the following forms.

पिसू=पिसा or पिस्वा	पिसू or पिसे	पिसूं or पिसां
पिसवा	पिस्वे or पिसवे	पिस्वां or पिसवां

8 Nouns ending in स change it to शी, *e. g.*, घूस=घुशीला, कूस=कुशी, नस=नशी, रास=राशी, etc.

Neuter Gender

[Plurals and Crude Forms].

End-ing.	एकवचन.	अनेकवचन.	ए.व. सामान्यरूप	अनेक वचन सामान्यरूप
अ	घर	घरें	घरा	घरां
ई	पाणी	पाणी	पाण्या	पाण्यां
	मोती	मोत्यें	मोत्या	मोत्यां
ऊं	लेकरूं	लेकरें	लेकरां	लेकरां
	तारूं	तारवें	तार्वा	तार्वां
	कुंकूं	कुंकूं	कुंका or कुंक्चा	कुंकां or कुंक्वां
ए	अंडें	अंडीं	अंड्या	अंड्यां

Irregularities in Crude Forms

1 Words that are declined according to तारू type are जूं [yoke], गळूं [a boil], and असूं [a tear].

2 Words like गुरूं [a horned cattle], लिंबूं [a lime], परसूं [a yard], are inflected like कुंकूं.

3 The words राजाळूं and सुकाणूं have peculiar forms.

1 राजाळूं = राजाळें	राजाळूं	राजाळ्यां	
2 सुकाणूं = सुकाणें	सुकाणूं or सुकाणा or सुकाण्वा	सुकाणां or	सुकाण्वां

4 The penultimate ऊ is optionally changed to व *e. g.* कऊल a tile = कउलास or कवलास; पाऊल a step पाउलास or पावलास; देऊळ a temple = देउळास or देवळास; and with other words the ऊ is optionally changed to अ *e. g.* लांकूड wood = लांकडास or लांकुडास; माणूस person = माणुसास or माणसास; कुलूप padlock = कुलुपास or कुलपास; शेंपूट a tail = शेंपुटास or शेंपटास.

5 Words beginning with a long vowel substitute a short one instead पीठ flour = पिठानें; मीठ salt = मिठानें.

Cases

After a full knowledge of crude forms it is easy to add the case-endings. There are eight cases in Marathi of which the nominative and the accusative have no case-endings and the endings of the genitive case are declinable.

[2] There are some grammarians who do not reckon the accusative and the genitive as cases.

Some grammarians consider that the accusative is divided into two parts [1] inflected accusative [सप्रत्यय द्वितीया] and [2] uninflected accusative [अप्रत्यय द्वितीया]. Others regard the uninflected accusative as nominative and the inflected accusative as the dative case. But this question is not yet settled and there is great difference of opinion.

We think that the case of the direct object is the accusative and that of the indirect object is dative. So in the sentences मी घोडा धरतों, तो घोड्याला धरतो, and तों रामाला पाहातो. The objects are in the accusative case, while in sentences मी त्याला पुस्तक देतों, तो झाडाला पाणी घालतो; त्याला and झाडाला are in the dative because पुस्तक and पाणी move from मी and तो to त्याला and झाडाला; this is the significance of संप्रदान.

The following table gives the names of cases, their endings, and the corresponding post positions used in their places.

Cases.	Marathi names.	Singular endings.	Plural endings.	Meaning	Post-positions.
	विभक्ति			कारक	
Nominative	प्रथमा —	Nil —	—	—	—
				कर्तरी	
Accusative	द्वितीया —	Nil or स,ला,तें–	स, ला, ना, तें —	to —	Nil
				कर्मणी	
Instrumental	तृतीया —	नें, शीं —	नीं, शीं —	with or by —	कडून, करवीं, द्वारें
				करणी	साठीं, करितां, प्रत,
Dative	चतुर्थी —	स, ला, तें —	स, ला, ना, तें —	to —	प्रीत्यर्थं, जवळ, पाशीं
				संप्रदानी	
Ablative	पंचमी	ऊन, हून —	ऊन, हून —	from —	पासून, पेक्षां, वरून
				अपादानी	
Genitive	षष्टी —	चा, ची, चें —	चा, ची, चें, etc.–	of —	संबंधीं, विषयीं
				संबंधी	
Locative	सप्तमी —	त, ईं, आं —	त, ईं, आं —	In —	मध्यें, आंत
				अधिकरणी	
Vocative	संबोधन —	Crude form–	नो —	O ! —	

These cases express various shades of meanings (कारक). These are chiefly the following :—1 कर्तरी, 2 कर्मणी, 3 करणी, 4 संप्रदानी, 5 अपादानी, 6 संबंधी, 7 अधिकरणी.

General Note

These endings or post-positions are appended to the Crude forms. In the plural they have an अनुस्वार over them. The endings or the post-positions have the same meanings. The genitive endings are declinable, *e. g.*,

[*m.*] त्याचा घोडा—त्याचे घोडे, [*f*] त्याची गाडी—त्याच्या गाड्या, [*n.*] त्याचें पुस्तक—त्याचीं पुस्तकें.

It is very important to understand the right use of cases.

The subject is generally in the nominative or instrumental. The object is in the accusative and the verb always agrees with the *uninflected word* in the sentence and if there is no uninflected word is always neuter singular. *e. g.*

1 रामा गांवास जातो (Subjective).
2 रामानें गाडी आणिली (Objective).
3 रामानें मित्रास बोलाविलें (Neuter).
4 रामाला काम मिळालें (Objective).
5 रामाच्यानें धडा वाचवतो ,,
6 रामानें खटपट करावी ,,

Declension of Typical Nouns

Masc. Noun वाघ a tiger

	ए. वचन	अ. वचन
1	प्रथमा —वाघ	वाघ
2	द्वितीया—वाघास-ला-तें	वाघांस-ना-तें
3	तृतीया—वाघानें-शीं	वाघांनीं-शीं
4	चतुर्थी वाघास-ला-तें	वाघांस-ना-तें
5	पंचमी वाघाहून	वाघांहून
6	षष्ठी वाघाचा-ची-चें	वाघांचा-ची-चें
7	सप्तमी वाघांत	वाघांत
8	संबोधन वाघा	वाघांनो

Feminine Noun गाडी (a cart)

1	प्रथमा गाडी	गाड्या
2	द्वितीया गाडीस-ला	गाड्यांस-ना
3	तृतीया गाडीनें-शीं	गाड्यांनीं-शीं
4	चतुर्थी— गाडीस-ला	गाड्यांस-ना
5	पंचमी— गाडीहून	गाड्यांहून
6	षष्ठी— गाडीचा-ची-चें	गाड्यांचा-ची-चें
7	सप्तमी—गाडींत	गाड्यांत
8	संबोधन–गाड्या	गाड्यांनो

Neuter Noun.

पांखरूं a bird.

1	प्रथमा – पांखरूं	पांखरें
2	द्वितीया—पांखरास-ला	पांखरांस-ना

3	तृतीया —पांखरानें-शा	पांखरांनीं-शीं
4	चतुर्थी —पांखरास-ला	पांखरांस-ना
5	पंचमी —पांखराहून	पांखरांहून
6	षष्ठी —पांखराचा-ची-चें	पांखरांचा-ची-चें
7	सप्तमी —पांखरांत	पांखरांत
8	संबोधन –पांखरा	पांखरांनो

Points to be remembered.

1 Certain cases (3 and 7) have **अनुस्वार** which ought to be remembered for correct dictation.

2 The **अनुस्वार** on genitive crude form has to be pronounced with the proper nasal sound.

3 Nouns of various endings should be declined as shown above to fix them in the meaning.

4 The crude forms should be properly sounded and pronounced.

5 The object of a transitive verb is used in the Accusative case which is *inflected* with personal nouns and *uninflected* with inanimate objects and *optionally inflected* with names of animals, *e.g.*,

1	He brings his boy	तो आपल्या **मुलग्यास** आणतो.
2	He brings a hat	तो **टोपी** आणतो.
3	He catches a cow	तो **गाय** धरतो
		or तो **गाईस** धरतो.

6 The termination स of the Dative case is not much used. It is used in कोंकणी language, ला is more common. It is omitted in कामा येणें, कडे जाणें.

7 The terminations for the Ablative are हून, तून and ऊन. Of these हून is used in comparisons, *e.g.*, त्याचें घर माझ्या घराहून मोठें आहे his house is larger than my house. तून shows "out of," *e.g.*, तो घरांतून आला he came out of the house. The ending ऊन is very rarely used. It shows motion from, *e.g.*, घरू ; हात-हातून ; तोंड-तोंडून. तो घरून आला; आरसा माझ्या हातून पडला; तिच्या तोंडून हें मीं ऐकिलें. This ऊन is also applied to adverbs and post-positions कोठें=कोठून (from where), so also जेथें=जेथून ; पुढें=पुढून ; मागें=मागून, etc.

8 The genitive ending चा is declinable and as such it is adjectival. But some grammarians regard the genitive as a real case and do not call it an adjective, because in the phrase काळ्या कुत्र्याचे दांत teeth of a black dog; if कुत्र्याचे is an adjective of दांत then काळ्या will become an adverb which is absurd.

9 In addition to त ending of the Locative case there are two others, *viz.*, ईं and आं but they are limited to certain words. ईं is used with words showing place and time, *e.g.*, घरीं in the house; दारीं; ठिकाणीं; जागीं; स्थळीं; आंगीं and सकाळीं; दुपारीं; रात्रीं; गुरुवारीं, etc., जागा—जागीं; लहानपणा—लहानपणीं, दिवस,—दिवशीं.

The termination **आं** is used with one or two words like **पायां** on foot, **गळां** and **माथां** on head.

Uses of Cases.

The cases are used variously but some of the important uses of the cases are given below :—

1 The *Nominative* is used

(*a*) as the subject (कर्ता) **हरी पत्र वाचतो.**

(*b*) as the object (कर्म) **हरीनें पत्र वाचलें.**

(*c*) as complement **रामा माझा भाऊ आहे.**

(*d*) as nominative absolute (भावी प्रथमा) **पाऊस पडत असतांना, तो बाहेर गेला.**

(*e*) as nominative of measure **रुपयाला चार शेर गहूं मिळतात.**

2 The *Accusative* case is used

(*a*) As the object (कर्म) **तो पत्र** वाचतो uninflected
तो मला बोलावतो inflected
तो घोडा धरतो or **तो घोड्यास** धरतो } optionally inflected

(*b*) To denote duration of time **ती बाई हिंदुस्तानांत पांच वर्षें आहे. तो पुण्यांत एक महिना** राहील.

(*c*) as a complement (उद्देशार्थी द्वितीया) **देवाची प्रार्थना मनुष्याचें पातक भस्म करिते.**

3 The *Instrumental* is used to denote

(*a*) the subject **हरीनें पत्र लिहिलें.**

(*b*) the instrument — मीं **चाकूनें** आंबा कापला.

(*c*) accompaniment — तो कपड्यानिशीं निघून नेला.
He went away with his clothes.

(*d*) state of body — **पायानें** लंगडा; **डोळ्यांनीं** आंधळा

(*e*) place or time — एक **तासानें** ये; तूं आपल्या **वाटेनें** जा.

(*f*) adverbial use — तो **आनंदानें** काम करितो.

(*g*) closeness — आई बाळाला **पोटाशीं** धरिते (embraces).

(*h*) rate of weight or measurement — तो **पौंडानें** लोणी विकतो.
ती हातानें कापड मापते.

(*i*) motion from — तो पुण्यासनें आला.

(*j*) cause — तो **तापानें** मेला.

4 The *Dative* is used to denote

(*a*) the indirect object — आई मला पुस्तक देते.

(*b*) the direct object — कुत्रा **रामाला** चावला.

(*c*) the subject — (*a*) मला काम करवतें (potential verb).
(*b*) मला पत्र मिळालें.

(*d*) time or place — तो **तिकडेस** जातो; ती बाई. **रात्रीस** काम करिते; तो **नगराला** गेला.

(*e*) comparison — जशी **नळाला** दमयन्ती तशी **रामाला** सीता शोभते.

(*f*) the price of a thing — एक **रुपयाला** दहा आंबे.

(*g*) location	डोक्याला टोपी घाल; शाळेला जा.
(*h*) reference	तो नेहमीं माझ्या वांटेला जातो. he always teases me.
	भरतानें वाघास जेरीस किंवा रंजीस आणिलें.
	तुम्हीं फार वाचतां कामा नये (uninflected dative).

5 The *Ablative* case is used to denote

(*a*) place	मी नगराहून आलों.
(*b*) source	त्यानें रामापासून पुस्तक घेतलें.
(*c*) time	तो कालपासून घरीं बसला आहे.
(*d*) comparison	तें झाड घराहून उंच आहे.
(*e*) Superlative degree	हत्ती सर्व प्राण्यांहून मोठा आहे.
(*f*) manner	पत्रें पोष्टांतून आलीं.

6 The *Genitive* is used to denote

(*a*) possession	रामाचें पुस्तक; घराची भिंत.
(*b*) change of state	त्यानें बर्फाचें पाणी केलें.
(*c*) contents	कपड्याची पेटी कोठें आहे ?
(*d*) completion	त्यानें दिवसाचे दिवस निजून काढलें.
(*e*) adverbial use	तो दिवसाचा निजत नाहीं.
(*f*) state	ती बाई मनाची मोकळी व हाडाची गरीब आहे.
(*g*) the subject	त्याचें जायचें ठरलें.
(*h*) the object	त्यानें जावयाचें ठरविलें.

(*i*) to express a whole clause	ऋषी घरांत आल्याचें त्याच्या गांवींही नव्हतें. तो पास झाल्याचें मला समजलें.
(*j*) Material	सोन्याची आंगठी.

7 The *Locative* is used to denote:—

(*a*) Place	तो घरींच शिकतो.
(*b*) Instrument	मी पायीं पायीं फिरतों.
(*c*) Time	मी रात्रीं अभ्यास करतों.
(*d*) Quality	तो गाण्यांत हुशार आहे.
(*e*) Superlative degree	तो सर्वांत उंच आहे.

Cases of the Subject and the Object

8 The *Subject* of a verb is used in:—

(1) The nominative	शकुंतला दुष्यंताशीं लग्न करूं इच्छिते.
(2) The instrumental	दुष्यंतानें शकुंतलेशीं लग्न केलें.
(3) The dative	कण्व ऋषीला ही गोष्ट फार आवडली.
(4) The genitive	शकुंतलेचें लागलीच जायचें ठरलें.

9 The object is used in:—

(1) The nominative	राजानें मोठी शिकार केली.
(2) The accusative	शकुंतला आंगठी दाखवते.
(3) The dative	आबासाहेब मला भेटलें.
(4) The genitive	हरीनें तिकडे जायचें ठरविलें.

A Note on the Case of the direct Object

1 A direct *Object* is generally uninflected with inanimate objects. शिपाई टपाल आणीत असतो, but sometimes it is inflected and then those nouns are supposed to be personified. This inflection is also allowed in poetry, *e. g.*,

1 सर्व शिपाई सकाळीं आपल्या कामास लागतात.
2 देव दुष्काळास घालवितो.
3 सुज्ञ लोक सत्यातें जोडतात व असत्यातें सोडून देतात.

2 When the object is a person it is inflected with स or ला, *e. g.*, कण्व ऋषी शकुंतलेला पतीकडे पाठवितो. but sometimes the object is uninflected when there is a little change in meaning, *e. g.*,

1 राजा चोराला मारतो the king beats a thief.
2 राजा चोर मारतो the king kills a thief.

3 The names of animals are optionally inflected, *e. g.*, दुष्यंतानें पुष्कळ हत्ती धरून ठेवले or
दुष्यंतानें पुष्कळ हत्तींना धरून ठेविलें.

4 In the case of some verbs like करणें, समजणें, मानणें etc., the direct object is inflected and the indirect object remains uninflected. In this case the verb ought to be in the neuter singular, but idiomatically it is made to agree with the indirect object, *e. g.*,

1 दशरथानें रामाला राजा केलें or (भावे)

दशरथानें रामाला राजा केला (कर्माणि).

2 रामानें लीलेला बहीण समजावें or (भावे प्र.).
रामानें लीलेला बहीण समजावी (कर्माणि).

3 मीं हरीला भाऊ मानिलें or (भावे).
मीं हरीला भाऊ मानिला (कर्माणि).

CHAPTER III

Pronouns सर्वनामें

A pronoun is a word which is inflected and the meaning of which depends upon the word it relates to. Thus it can stand for any kind of noun.

Kinds of *Pronouns*: (1) Personal (पुरुषवाचक) मी, तूं, तो, ती, तें, आह्मी, तुह्मी, ते, त्या, तीं, (2) Reflexive (स्वत्व दर्शक) आपण, and स्वतः (3) Demonstrative (दर्शक) तो, हा, etc (4) Interrogative (प्रश्नार्थक) काय, कोण, (5) Relative (संबंधी) जो, जी, जें, जे, ज्या, जीं. (6) Indefinite (अनिश्चित) कोण, काय, अमूक, तमूक.

			C. Forms			C. Forms	
1	मी	I	मज, माझ्या	आह्मी	We	आह्मां, आमच्यां	The instrumental of
2	तूं	Thou	तुज, तुझ्या	तुह्मी	You	तुह्मां, तुमच्यां	मी is मीं or म्यां
3	तो	He	त्या, त्याच्या	ते	They	त्यां, त्यांच्यां	तूं is तूं or त्वां
4	ती	She	तिज, तिच्या	त्या	They	त्यां, त्यांच्यां	आम्ही is आम्हीं
5	तें	it	त्या, त्याच्या	तीं	They	त्यां, त्यांच्यां	तुम्ही is तुम्हीं
6	हा, हें	This	ह्या, या, याच्या	हे, हीं	These	ह्यांच्या, यांच्यां, ह्यां	
7	ही	This	हिच्या, इज, इच्या	ह्या	These	ह्यांच्या, यांच्या, ह्यां	
8	जो जी जें	who which	ज्या, ज्याच्या, जिच्या जि, जिच्या ज्या, ज्याच्या	जे ज्या जीं	Who Which	ज्यां, ज्यांच्या ,, ज्यां, ज्यांच्या	
9	काय	what	कशा			कशां	
10	कोण	who	कोण			कोणां	कोण is कोणीं

The above mentioned pronouns are declined like nouns by adding to these crude forms the case-terminations shown in the first chapter. Post positions are also added to them, *e.g.*,

1 तुम्हांला त्यांनीं कशासाठीं इकडे पाठविलें? Why did they send you here?

2 कोणाचा मुलगा रामापेक्षां चांगलें गातो? Whose boy sings more sweetly than Ram?

3 कोणचा or कोणता मुलगा काल झाडावरून पडला? Which boy fell from the tree yesterday?

Uses of Pronouns

1 आम्ही (we) is used to denote :—

(*a*) आम्ही सकाळीं प्रार्थना करितों (plu. of I).

(*b*) आम्ही सरकारास असें सुचवितों (editorial we).

(*c*) आम्ही प्रजेचें रक्षण करूं (from high authority).

2 आपण is used to denote :—

(*a*) I-तो म्हणतो "आपण हें काम करणार नाहीं."

(*b*) We-आपण देवाची प्रार्थना करूं या.

in this sense आपण differs from आम्ही, because it includes the speaker and the hearer while आम्ही does not include the hearer.

(*c*) You-आपण कोणच्या देशांतून आलां?

(*d*) He-त्यानें पत्र येथें ठेविलें व आपण निघून गेला.

(*e*) Self- तो आपण होऊन or आपल्या आपण पडला.

(*f*) Sarcastic "you"-आपण मोठे शहाणेच आहांत!

(*g*) Indefinite-चला बाई! आपण कशाला येथें बसावें?

3 तूं is used to denote :—

(*a*) A deity-हे प्रभू, तूं मला सांभाळ,

(*b*) Mother-तूं माझी आई आहेस.

(*c*) Inferiors-अरे मुला, तूं खालीं बैस.

(*d*) Familiarity-तूं माझा भाऊ ना?

(*e*) Contempt-हे दुष्टा, तूं हें काम केलेंस.

4 काय is used to denote :—

(*a*) interrogation-आपण वाचतां काय? (का)

(*b*) what-आपण काय वाचतां?

(*c*) interjection-काय! काल दहा इंच पाऊस पडला!

(*d*) variety-त्यानें आज काय काय पाहिलें?

(*e*) implied probability-तो काय मला पकडतो हो!

(*f*) which-तुम्ही काय पाहिलें तें मला सांगा.

(*g*) what a great!-काय हा राजाचा शहाणपणा!

(*h*) contempt-बाळू काय पुस्तक लिहितो; त्याचें काय विचार करण्याचें तोंड आहे; तो काय द्रव्य देतो, मी काय घेतों.

(*i*) only-मजजवळ काय ते पांच रुपये आहेत.

(*j*) in no time-घोड्यावर बसून नगराला जायला काय उशीर!

5 कोण is used to denote :—

(*a*) who—तिकडे कोण आहे?

(*b*) what a great—कोण ही गर्दी; कोण हा त्रास!

(*c*) indefinite—कोणसा तेथें बसला आहे (somebody).

6 जो is used to denote relation, *e.g.*,

(*a*) जो मेहेनत करतो त्याला फळ मिळतें.

(*b*) ज्या मुलानें पाण्याला बांध घातला त्याचें नांव उद्दालक.

(*c*) ज्याच्यासाठीं हें सर्व केलें त्याचा तर पत्ता नाहीं.

If the antecedent is the pronoun of the 1st or 2nd person it is repeated in both the sentences (1) मी जो येथें आलों तो कशासाठीं? (2) तुम्ही ज्या मराठी शिकलां त्या तुम्हांला हें पत्र वाचतां येत नाहीं.

(*d*) The relative and the demonstrative pronouns put together signify 'every', *e.g.*,

(1) जो तो मनुष्य मुक्तीची वाट पहात आहे. (2) जी ती बाई गाणें म्हणत सुटली.

(*e*) The repetition of the relative pronouns means 'whichever' or 'whoever', *e.g.*,

(1) जी जी गोष्ट ऐकावी ती ती विलक्षणच! (2) जो जो मनुष्य देवाची प्रार्थना करितो त्याला त्याला शांति मिळते.

(*f*) A demonstrative pronoun is used as a relative pronoun in the continuative sense, e.*g.*, (1) मीं पुस्तक घेतलें तें लाल होतें I bought a book which was red. (2) मी एक मुलगा पाहिला तो खेळत होता I saw a boy who was playing.

(*g*) Combination of relative and demonstrative pronouns used in the genitive case means "respective", *e g.*,

(1) जी ती मुलगी जिच्या तिच्या जागेवर जाऊन बसली Every girl occupied her own seat.

(2) जो तो मुलगा ज्याच्या त्याच्या वहींत लिहीत असतो.

(*h*) Idiomatic and colloquial use of relative pronouns may be marked in the following sentences.

(1) मामंजी जे घरांतून निघाले ते तडक कचेरींत गेले My father-in-law left the house and went straight off to the court.

(2) मोटर गाडी जी निघाली ती अगदीं स्टेशनाजवळ जाऊन उभी राहिली.

(3) मी जो घरीं गेलों तो माझा मित्र तेथें बसलेलाच.

(4) ती जी आली ती पुस्तक घेतल्याशिवाय बाहेरच पडली नाहीं.

(5) फळ जें झाडावरून पडतें तें तरी ईश्वरी प्रेरणेनेंच.

7 *Appositional Pronouns* are inflected :—

त्याला चोराला तें पुस्तक कशाला हवें? मला गरिबाला मदत करा. तिला म्हातारीला फुलें नकोत. तुला आंधळ्याला चष्मा काय करावयाचा? राम, जो दशरथाचा मुलगा, त्याला वनवास भोगावा लागला.

8 आपण, आपल्या आपण, स्वतः are used as *Reflexive Pronouns* :— He himself will do the work.

(1) तो स्वतः तें काम करील.

(2) तो आपण होऊन तें काम करील.

(3) तो आपल्या आपण तें काम करील.

(4) खुद्द तो तें काम करील.

(5) तो जातीनें तें काम करील.

9 आपला-ली-लें, etc. is very idiomatic in Marathi. It means '*My, our, your, his, her, their*' but in this sense it is never used to qualify the subject :—

He took *his* book त्यानें आपलें पुस्तक घेतलें.

She read her letter तिनें आपलें पत्र वाचलें.

I take my pen मी आपली लेखणी घेतों.

but the respectful form (where is your book ? आपलें पुस्तक कोठें आहे ?) is admitted as correct.

CHAPTER IV

Adjectives.

Adjectives (विशेषणें) are words joined to a noun to add to its meaning or to limit its application. *e. g.*, भयंकर अपघात; पिवळी टोपी, these adjectives are divided into three principal classes. They are:—

I Adjectives of quality (गुण विशेषणें).

सुंदर, (beautiful) कुरूप (ugly), मोठा, लहान; उंच, ठेंगणा; उदार, चिकू; कडू, गोड; आळशी, उद्योगी; शहाणा, वेडा; काळा, गोरा; etc. Of these adjectives those ending in आ are declinable while others remain unchanged *e. g.* (1) सुंदर पक्षी गाणें गातो (2) सुंदर पक्ष्यानें फळ खालें (3) काळा कुत्रा मोठ्या पेटीवर बसतो (4) काळी घोडी मोठ्या तळ्याचे कांठीं चरत असते.

If the adjective ends in आ and the word it qualifies is inflected then the adjective is used in the crude form ending in या in all genders *e.g.* **मोठ्या पक्ष्यानें पांढऱ्या फुलांच्या झाडावर चांगल्या ढोलींत आपलीं पिलें ठेविलीं.**

II. Adjectives of Quantity
संख्या विशेषणें

Sometimes they are used to qualify nouns and sometimes they are used as nouns and are declined in all cases, *e.g.*,

(*a*) **पांच** मुलगे झाडावर चढतात, इतक्यांत **चार** माळी तेथें येतात. (*b*) **पांचांनीं** पंचविसांशीं भांडण्यांत काय अर्थ आहे. या पुस्तकास मी **पांचा** हून अधिक रुपये देणार नाहीं. पुष्कळ लोक, सर्व or सगळे पक्षी, बहुत कष्ट, etc.

When so declined these numerals have crude forms like nouns, but **एक, दोन,** तीन and **चार** have irregular crude forms.

(1) **एक**:—एका, एके, एकी, एक्या, *e.g.*, एके दिवशीं or एका दिवशीं एका मांजराला एक्या बाईनें मारिलें.

(2) **दोन**:—दोना or दोहो or दोन्हीं, *e.g.*, (1) दोनाला पांच मिनिटें कमी आहेत. (2) दोहोंला या व दोन पेट्या आणून त्या दोन्हींत पुस्तकें भरा.

(3) **तीन**:—तिनी or तिही and तिन्ही, *e.g.*, (1) तिनीला or तिहीला दहा मिनिटें कमी आहेत it is ten minutes to three. (2) तीन पुस्तकें घेऊन त्या तिन्हीवर माझीं नांवें लिहा.

(4) चार:—चारा or चोहो or चारी, *e.g.*, (1) चाराला or चोहोंला दहा मिनिटें कमी आहेत. (2) चार पुस्तकें घेऊन चारीवर माझीं नांवें लिहा.

(5) दोन, तीन and चार have peculiar crude forms when applied to persons.

	m.	*f.*	*n.*
दोन=	दोघे,	दोघी,	दोघें.
तीन=	तिघे,	तिघी,	तिघें.
चार=	चौघे,	चौघी,	चौघें.

The word जण *masc.* जणी *fem.* are joined to cardinals to indicate persons, *e.g.*, (1) काल तिघे जण आले होते. (2) तिघी जणी बागेंत फुलें तोडावयास गेल्या. (3) काल सकाळीं दहा जण फळें तोडीत होते.

Numerals give rise to following forms, some are adjectives and some adverbs. Their use is very common and they deserve notice. The following are the eight formations :—

(1) Cardinals—एक, दहा, शंभर, हजार, लक्ष, etc.

(2) Ordinals—पांचवा, सहावा-वी-वें, etc.,
or पहिला, दुसरा, तिसरा, चौथा, etc.

(3) Multiplicative adjectives—पांचपट, दसपट, तिप्पट, चौपट, etc.

(4) Multiplicative adverbs—पांचवार, सहावार, आठवार, पांचदां, सहादां, आठदां,
i.e., five times, six times, eight times.

(5) Fractionals—एकपंचमांश $\frac{1}{5}$th, एकसप्तमांश $\frac{1}{7}$th.

(6) Distributives—दोनदोन two each, पांचपांच five each time.

(7) Collectives—पंचकडी a collection of five, दुकल a pair, चौकडी a group of four.

(8) Adverbials—पांचाला या व साताला जा come at five o'clock and go at seven.

Adverbs are formed from ordinals by adding दां to the instrumental of the ordinal, *e.g.*,

पहिल्यांदां खालीं बसा first sit down.

माळी सकाळपासून पांचव्यांदां आला the gardener came for the fifth time since morning.

General Note on the inflection

Numeral adjectives ending in आ, *i.e.*, from अकरा to अठरा are not declinable, *e.g.*, बारा मुलगे खेळतात. बारा मुलग्यांनीं तेरा खुर्च्या आणिल्या, etc.

Idiomatic uses of Cardinals

(1) एक:—(*a*) मला पांचएक रुपये द्या Give me about five rupees.

(*b*) मला एक पांच आंबे आणि एक दहा पेरू द्या बरें, here एक indicates the items one by one.

(*c*) आपण सर्व एक होऊं let us all be united.

(*d*) आईनें सांगावें एक आणि बापानें सांगावें एक mother says one thing and father says another.

(*e*) देवळांत एकच गर्दी उडाली होती there was a great rush in the temple.

2 दहावीस पुस्तकें about twenty books. चारपांच टोप्या. Such pairs express the indefiniteness of meaning.

3 शेंकडों लोक, हजारों विद्यार्थी, लाखों शिपाई, here ओं expresses multitude.

4 एकेरी single, दुहेरी double, चौपदरी, पांचपदरी express the foldings or layers of things.

5 एकेकास एका आड एक बसवून पांच पांच पुस्तकें द्या. पांच पांच मुलांना एका वेळीं पोहण्यास सोडा, here the repetition shows the distribution of things.

6 ला applied to अर्धा and सगळा, *e.g*, अर्धाला आंबा, सगळालें केळें expresses distribution.

III Participial Adjectives

(1) तो वाचीत बसतो; आलेला मुलगा कोण आहे? गाणारा मनुष्य येथेंच राहातो काय? रांगत्या मुलाला कडेवर घेऊं नये no one should take the creeping baby in the arms.

IV. Derivative Adjectives साधित विशेषणें.

These correspond to adjectival phrases in English.

(1) The bird is on the tree पक्षी झाडावर आहे.

(2) The bird on the tree is singing झाडावरील पक्षी गात आहे.

(*a*) These are formed by adding ईल–ला–ली–लें or चा-ची-चें to the post-positions or adverbs—

वर—वरचा, वरला, वरील; पुढें—पुढचा-ला, पुढील; केव्हां-केव्हांचा; जेथें—जेथचा, जेथचें; तेथें—तेथचें, तेथील; मध्यें—मधील, मधलें, etc.

(*b*) Another way of forming these is to add genitive terminations to the nouns without the Crude forms, *e.g.*, हात—हातचें काम; घर—घरचा मनुष्य; दार—दारची बाई, or by adding ई, or री to nouns :— लांकडी (wooden), सोनेरी (golden), लोखंडी, लेखी (written), तोंडी (oral).

(*c*) Adjectives are also derived from pronouns—

(1) Demonstrative—तसा, तेवढा, तसलें, एवढाला, etc.

(2) Relative—जसा, जेवढा, जसला, etc.

(3) Interrogative—कसें, केवढें, कसला, कितवा, कोणचा, कोणाचा, कशाचा.

V Degrees of Comparison
तारतम्य भाव.

In Marathi the adjectives do not change for degree. The sense is conveyed by adverbs like अधिक (more), अतिशय (most), *e.g.*, अधिक उंच, अतिशय उंच, etc.

(*a*) Comparative by हून or पेक्षां.

हत्ती घोड्याहून मोठा असतो.

(*b*) Superlative by सर्वांहून, सर्वांपेक्षां (Ablative) सर्वांत (Locative).

हत्ती सर्वांहून or सर्व प्राण्यापेक्षां मोठा आहे.

हत्ती सर्वांत or सर्व प्राण्यांत मोठा आहे.

IV. Adjectives are sometimes used as nouns and as such they are inflected.

एका अंधळ्यानें दुसऱ्या लंगड्यास खांद्यावर घेतलें. मुक्याला बोल्तां येत नाहीं तर बहिऱ्याला ऐकतां येत नाहीं.

VII. Abstract nouns are formed from adjectives by adding पण, ता, पण, य—चांगुलपणा, शहाणपण, स्वच्छता, शौर्य.

Important points on Adjectives

I. If the adjective is used predicatively and refers to several persons or animals of the same gender, it agrees in gender and takes the plural number, *e.g.*,

(1) घोडा, बैल व कुत्रा कधीं कधीं काळे असतात. (2) घोडी, गाय व कुत्री कधीं कधीं काळ्या असतात. (3) घोडें, कुत्रें व मांजर कधीं कधीं काळीं असतात.

II. If the nouns so qualified differ in gender, the pronoun हीं is inserted after the nouns and the adjective is used in the neuter plural, *e.g.*,

घोडा, गाय आणि कुत्रें हीं काळीं असतात.

III. If the nouns are the names of inanimate things the adjective agrees with the last word or is used in the neuter plural, *e.g.*, त्याचा चेंडू व दांडू मोठा आहे आंबा, केळें व नारिंग हीं खावयास चागलीं असतात. राघूचे पाय, पंख आणि चोंच पिवळीं नसतात.

IV. An adjective may be used as a noun—

शकुंतलेनें बापाला खरें सांगितलें, खोटें सांगितलें नाहीं.

V. When the adjective is used after the inflected object it is in the neuter singular, *e.g.*, मुलें शिक्षकाला चांगलें म्हणतात. वैद्यानें माझ्या भावाला बरें केलें.

VI. There are some adjectives which are joined to the crude form of nouns. Those are सारखा (like), योग्य or जोगा (fit), पुरता (sufficient), विरुद्ध (against), स्वाधीन (in one's possession), and इतका (so much), *e.g.*,

(1) माझी टोपी त्याच्यासारखी आहे. (2) तें घर राजाजोगें नव्हतें (the house was not fit for a king.) (3) दूध चहापुरतें नाहीं. (4) जर्मनी इंग्रजांच्या विरुद्ध लढला. (5) तें काम करणें माझ्या स्वाधीन नाहीं. (6) तें झाड घराइतकें उंच नाहीं. (इतका shows equality.)

VII. सा and गा form diminutives of adjectives = लहानसा मुलगा (a tiny boy); लहानशी पेटी; लहानसें पुस्तक.

VIII. डा as applied to adjectives gives them the meaning of contempt, *e.g.*, घाणेरडा (dirty), भिकारडा, etc.

IX. Adverbs फार and अतिशय are used as adjectives (*a*) आज फार पाऊस पडला. (*b*) यंदा इंग्लंडांत अतिशय थंडी आहे.

CHAPTER V

Indeclinables (अव्ययें)

I *Adverbs* (क्रियाविशेषणें.)

Adverbs are words that modify an adjective another adverb or a verb *e.g.*

(1) रामा अतिशय खोडकर मुलगा आहे Rama is a very naughty boy, (2) रामा अतिशय भरभर चालतो Rama walks very fast, (3) तो चांगलें गातो He sings well.

(A) **Kinds of Adverbs.**

1. Place (स्थलवाचक) वर, खालीं, पुढें, मागें, आंत, बाहेर. 2. Time (कालवाचक) काल, आज, उद्यां, यंदा, 3. Numeral (संख्याचक) दोनदां पांचदां, 4. Negation (नकारार्थी) न, ना, नाहीं, छे, 5. Manner (अनुकरणी) झटकन, पटपट, धबधब, धोधो.

(B) **Degree**

Comparative रामा मजपेक्षां लवकर चालतो.

Superlative रामा सर्वांहून जलद धावतो.

This is exactly like that of adjectives.

(C) Participles and nouns are sometimes used as adverbs:—

(*a*) तो खेळत काम करतो; तो बोलत बोलत जेवतो; कुणबी धावत धावत आले; ती बाई निजून पुस्तक वाचते; तो मुलगा जाणून बुजून गडबड करितो.

(*b*) तो मनुष्य काय दगड लिहितो! त्या बाईनें मला एक लेखणी बक्षीस दिली The woman presented me with a pen. त्या राजानें ब्राह्मणांस गाई दान दिल्या. In these sentences दगड, बक्षीस and दान are nouns used as adverbs.

(D) Adjectives ending in आ like चांगला, बरा, etc. are used as adverbs but they are declined according to the gender of the noun:—तो मुलगा चांगला गातो The boy sings nicely, ती मुलगी चांगली गाते The girl sings nicely, तें मूल चांगलें गातें The child sings well.

(E) Sometimes, inflected nouns are used adverbially.—(1) Instrumental तो रागानें निघून गेला, (2) Dative तो रात्रीस वाचीत नाहीं, (3) Genitive तो रात्रीचा वाचीत नाहीं, (4) Locative तो रात्रीं वाचीत नाहीं

Of these sentences No. 2, 3 and 4 almost mean the same. Such words are to be noted in the course of reading. Adjectives like पहिला, मोठा are often seen used like this :—जो पहिल्यानें येतो त्याचा फायदा होतो First come first served. तो मुलगा मोठ्यानें ओरडला म्हणून कुणबी धावत आले.

F. Derivative adjectives are formed from adverbs by adding चा-ची-चें, ला-ली-लें, and ईल, *e.g.*, वरची खोली खालील खोलीपेक्षां मोठी आहे. पुढचा बंगला मागल्या बंगल्यापेक्षां छान आहे. So also तेथील, तिकडील, पुढील, मधील, etc.

G. Some words like वर, खालीं, पुढें, मागें are used both as adverbs and post-positions, *e.g.*, (1) तो मुलगा वर गेला आणि खुर्चीवर बसला. (2) पुस्तक खुर्चीखालीं ठेवून खालीं बैस.

(3) माझ्यापुढें (in front of) उभा रहा. तें काम मी पुढें करीन (afterwards). (4) मागें झालें तें झालें. चेंडू पेटीमागें पडला आहे.

H. Adverbs of motion are formed by adding ऊन to simple adverbs, *e.g.*, तुम्ही कोठून आलां? (where from?) तिकडून जाऊं नका; तो माझ्यापुढून गेला, मागून गेला नाहीं; इंग्लंडांत आगगाडी नदीखालून जाते.

I. Emphatic adverbs = च, ही, ना, मात्र, देखील.

तोच सिंह त्याच झाडाखालीं निजला होता (that very lion slept under that very tree). तो मुलगाही तेथेंच निजला होता (that boy also slept at that very place). तूं शाळेला येईसना दादा; तो गेलाना घरीं आतांच (he has just gone home); तर, आज बाजार भरलाना! तो मुलगा मात्र मोठ्मोठ्यानें हंसत होता (that boy alone laughed loudly.)

The change of place of मात्र gives different meaning.

(1) मात्र माझ्याच मुलींना स्वयंपाक येत होता (only my daughters knew cooking). (2) माझ्या मुलींना स्वयंपाक मात्र येत होता (my daughters knew cooking only.) तो देखील त्यावेळीं घरीं नव्हता (then he also was not in the house.) त्याचेवेळीं देखील माझा भाऊ आला नाहीं, किंवा त्यानें पत्र देखील लिहिलें नाहीं.

J. Pronominal Adverbs :—

Class.	Pronouns.	ADVERBS				
		Time	Place	Manner	Quantity	Condition
Demonstrative	तो that	तेव्हां then	तेथें, तिकडे there	तसें such	तितकें that much	तर then तरी still
	हा this	एव्हां now	एथें here इकडे hither	असें such	एवढा, इतका this much	
Relative	जो who	जेव्हां when	जेथें then	जसें, तसें as	जितकें, जेवढें as much	जर if जरी although
Interrogative	कोण who?	केव्हां, कधीं when?	कोठें where?		कितकें, केवढें how much?	

II

Post-Positions

Post-positions (शब्दयोगी अव्ययें) are words which are joined to nouns, pronouns, and sentences to show some relation. They are joined to the Crude form of the noun. There is only one case that of करून which is joined to the instrumental singular

case-ending, *e.g.*, तो सिंह झाडाखालीं निजला असतां उंदीर त्याच्या आंगावर खेळत होता, तेणेंकरून [therefore] सिंहाची झोंप मोडली.

In English the preposition is placed before the noun, *e.g.*, *in* the box, while in Marathi it is attached to the noun पेटीमध्यें or पेटीच्या मध्यें, the practice of using genitive crude forms is now *obsolete*.

They also serve the purpose of case-terminations and those that are most common are given, along with the case-endings, in the previous chapter. Many of the post-positions like ठायीं, मुळें, मध्यें, कडेस, are inflected nouns which are now looked upon as post-positions.

Post-positions like भर (full), पर्यंत and पावेतों (until) are joined to nouns expressive of time without the Crude form, such as दिवसभर all the day; सकाळपर्यंत or पावेतों until morning; but पर्यंत or पावेतों (until) applied to names of places optionally take the crude form, *e.g.*, सातारपर्यंत or साताऱ्यापर्यंत as far as Satara.

Some of the adjectives like सारखा, have the force of a post-position, and are joined to the crude forms. Some post-positions like विरुद्ध against, देखत in front of, and स्वाधीन in the possession of, are joined to the genitive crude form of pronouns.

तो मुलगा बापाच्या विरुद्ध बोलला, त्याचा बाप माझे (माझ्या) विरुद्ध बोलला. तें घर माझे बहिणीच्या स्वाधीन नाहीं. तो माझे (माझ्या) देखत गडबड करीत नाहीं.

The post-position भोंवतां (round) appears to be declinable, *e.g.*, तो मनुष्य घराभोंवतां फिरला; ती बाई देवळाभोंवतीं फिरते; तें कुत्रें धन्याभोंवतें फिरतें.

Like adverbs, derivative adjectives can be formed from post-positions like:—घरामागचा बंगला; घरामागली खोली; घरामागील बाग, (a garden being behind the house).

By adding ऊन the post-positions are made to show motion, *e.g.*, तो घरापुढून गेला. Post-position (*a*) वर—रजेवर [on leave], वरदूध [milk not mother's], कामावर [on work], वरपाणी [artificial water], नदीवर, वरकाम, वरचेवर, त्यानें वरवर पत्र वाचलें [he read the letter cursorily]. (*b*) वरून is very idiomatic.

(1) मिरवणूक माझ्या घरावरून गेली the procession passed by my house. (2) तो पक्षी माझ्या घरावरून उडाला the bird flew over my house. (3) मी माझ्या भावाच्या सांगण्यावरून एथें आलों Under instructions from my brother I came here.

The post-position पासून signifies (1) *distance*—नगर पुण्यापासून दूर आहे. (2) *Source*—मीं माझ्या भावापासून पुस्तक घेतलें. (3) *Time*—तो सकाळपासून येथें बसला आहे.

The postposition पर्यंत 'as far as' is added to adverbs तेथें, जेथें, केथें, येथें which are supposed to be used as nouns and which drop their final एं *e.g.* तेथपर्यंत मी येत नाहीं; जेथपर्यंत जाववतें तेथपर्यंत जा; तूं मज बरोबर कोठपर्यंत येणार आहेस; येथपर्यंत माझें पुस्तक वाचून झालें.

Post-Positions

As applied to *verbs and sentences* :—

I Postpositions वर, नंतर, बरोबर, पासून, मुळें, शिवाय, बद्दल are joined to the past participle crude forms of verbs. (1) काम केल्यावर ये Come after finishing the work, (2) काम केल्यानंतर ये Come after finishing the work, (3) काम केल्याबरोबर ये Come as soon as you finish the work, (4) व्यायाम केल्यापासून फायदा होतो, One gains by taking exercise, (5) शकुंतला मिळाल्यामुळें राजाला फार आनंद झाला, (6) काम केल्याशिवाय मला जातां येत नाहीं, (7) खोटें बोलल्याबद्दल त्याला शिक्षा मिळाली.

II Other postpositions like पूर्वी, साठीं, करितां, बद्दल are joined to the crude form of the gerund (1) तो निजण्यापूर्वी गीता वाचतो, (2) तो शिकण्यासाठीं or करितां मुंबईस गेला (3) टांग्यांत बसण्याबद्दल दोन रुपये पडले.

III पर्यंत or पावेतों or तों पर्यंत or तोंवर 'until' are joined to a sentence or attached to the past habitual, third person singular form of the verb, *e.g.* पुस्तक वाचीपर्यंत तूं तें मला मागूं नकोस Don't ask for the book till I have read it आगगाडींत बसेपर्यंत माझ्या जिवांत जीव नव्हता, I was very anxious until I got a seat in the train, मी आपलें पुस्तक मागेपर्यंत त्यानें तें मला दिलें नाहीं.

IV. वेळीं 'at the time of' is joined to the stem of the verb with ते before it. जातेवेळीं at the time of going ; बसतेवेळीं ; वाचतेवेळीं ; लिहितेवेळीं ; etc.

Kinds of Post-positions

(1) Those showing time—आंत, पर्यंत, पुढें, अगोदर, पूर्वी, etc.
(2) ,, ,, space—मध्यें, बाहेर, पाशीं, आंत, खालीं, etc.
(3) ,, ,, motion—कडे, वरून, पासून, खालून,
(4) Miscellaneous—खेरीज, and शिवाय besides; वांचून without; ऐवजीं instead of; सुद्धां or सह or बरोबर together with; विषयीं concerning, पलीकडे beyond.

The post-positions जवळ and पाशीं are used for the dative ला with some reporting verbs (1) त्यानें ती गोष्ट माझ्यापाशीं or माझ्याजवळ सांगितली means मला सांगितली.

III

Conjunctions
(उभयान्वयी अव्ययें)

A conjunction is a word used to join two or more words or phrases or sentences *e.g.* सहानुभूति व सहाय हे समाजाचे आधारस्तंभ आहेत sympathy and help are the main-stay of society. (2) तो राजा तेथील मनोहर शोभा पाहून व पक्षांचे मंजूळ शब्द ऐकून आनंदित झाला (3) माझा भोंवरा जरासा फिरतो आणि मग खालीं पडतो.

Kinds of Conjunctions.

(1) *Copulative:*—आणि, आणखी, व, नी, तो घरीं आला आणखी वाचीत बसला and नी—तो नी मी जातों नी लवकर येतों. Attempts are made to show some distinction between the use of आणि and व but in practice there is no difference.

(2) *Disjunctive* :— अथवा, किंवा, अगर. all mean '*or*' कच किंवा देवयानी यांपैकीं कोणीही तेथें नव्हतें.

(3) *Adversative* :— पण, परंतु But *e.g.* देवयानी घरीं होती पण कच बाहेर गेला होता. पुस्तक चांगलें आहे परंतु मिळत नाहीं.

(4) *Causative*:—कारण, कीं, म्हणून, म्हणजे, नाहींतर. (*a*) तो आला नाहीं कारण फार पाऊस पडत होता. (*b*) तूं हें पुस्तक वाचतोस कीं नाहीं. (*c*) घंटा वाजली कीं गाडी सुटते. (*d*) काल पाऊस पडला म्हणून तो आला नाहीं. (*e*) तुम्ही या नाहींतर मी निघून जाईन [otherwise.] (*f*) तुम्हीं आला म्हणजे मी तुम्हांस पुस्तक देईन I will give you the book when you come. म्हणजे 'then' is used after a verb in the past tense. तो बसला म्हणजे बरें होईल; औषध घेतलें म्हणजे ताप राहील. These sentences may be translated by जेव्हां and तेव्हां with a verb in the future tense. जेव्हां तुम्ही याल तेव्हां मी तुम्हांस पुस्तक देईन.

(5) *Declarative*— कीं, म्हणून, हें and असें are used as conjunctions and a subordinate noun clause is joined to the principal verb by one of these:— (1) तो म्हणाला कीं तुम्ही लवकर या; (2) तुम्ही लवकर या असें तो म्हणाला; (3) मी लवकर येतों म्हणून त्यानें मला सांगितलें; (4) तो पास झाला हें मला समजलें; I knew that he passed.

(6) Conjunctions showing [*a*] time, [*b*] comparison [*c*] likeness, [*d*] size and [*e*] equality.

(*a*) *Time* – जेव्हां राजा आला तेव्हां सर्वांस आनंद झाला.

(*b*) *Comparison*—तो माझ्यापेक्षां उंच आहे=मी उंच आहें त्यापेक्षां तो उंच आहे

(*c*) *Likeness*—तुम्ही जसें काम करितां तसें तो करीत नाहीं (तो तुमच्यासारखें काम करीत नाहीं.)

(*d*) *Size*—तुम्हीं जेवढें or जितकें वाचलें आहे तेवढें मी वाचलें नाहीं (मी तुमच्या इतकें वाचलें नाहीं).

(*e*) *Equality*—तो जसा धीट आहे तसा मी नाहीं (त्याच्या इतका मी धीट नाहीं.)

(7) *Conditional*—(1) जर आज पाऊस पडला तर बरें होईल; (2) जर त्याला काम पाहिजे असेल तर तो येईल; (3) जर तो मुलगा गेला असता तर बरें झालें असतें; (4) जर तूं येथें आहेस तर एवढें माझें काम कर; (5) जर तूं तें पुस्तक वाचलें असशील तर तें मला परत दे.

In Marathi the 'beginning' conjunctions जर, जरी, जेव्हां, जेथें, जसें are always understood :—

गेल्या वर्षीं बराच पाऊस पडला तरी त्याचा उपयोग झाला नाहीं; मी त्यांच्या घरीं गेलों तरी ते मला भेटले नाहींत [मी त्यांच्या घरीं गेलों असतां ते मला भेटले नाहींत]; तो शाळेंत गेला तेव्हां दहा वाजले होते; करावें तेंस भरावें.

Idiomatic uses of Conjunctions

(पण, म्हणून, तर, कीं.)

A. पण—(1) but तो आला पण जेवला नाहीं.

(2) vow सीतेनें असा पण केला कीं जो धनुष्य मोडील त्यास मी माळ घालीन.

(3) also रावण पण त्यावेळीं आलाच होता.

(4) to express wonder वा! घर पण घर.

B. म्हणून :— (*a*) रामा म्हणून named एक मुलगा आहे (*b*) रामा आला म्हणून therefore बरें झालें, (*c*) तुझी वाचीत बसा असें म्हणून having said शिक्षक बाहेर गेले (*d*) मी तुमचा शिक्षक म्हणून येथें येतों, as (*e*) हें न केलें म्हणून मौज दिसण्यांत अंतर पडेल काय = जर,—तर will it make any difference in enjoying the fun if I don't do this ? (*f*) त्यानें तें पुस्तक मला म्हणून दिलें, He gave the book to me as a special favour. (*g*) ऊस गोड लागला म्हणून मुळा पासून खाऊं नये Sugar-cane is sweet therefore one should not eat its roots. (*h*) उद्यां पाऊस पडेल म्हणून त्यानें सांगितलें that (*i*) मी तें पुस्तक कितीदां तरी वाचलें पण माझें समाधान म्हणून होत नाहीं. (*j*) तेथें जेवढें म्हणून लोक होते तेवढे सर्व आळशी होते [as many as].

C. तर :— (*a*) Conditional, तो आला नाहीं तर मी जाणार नाहीं, *b*. Indeed, मला तर तें पुस्तक फार आवडलें. *c*. Then, तर मग तूं उद्यां ये, *d*. Otherwise, तूं लवकर जा नाहींतर तुझी गाडी चुकेल, *e*. Even. मी त्याला तर हें पुस्तक देणार नाहींच पण तुलाही देणार नाहीं,

D. कीं :— (1) तो आला कीं then मी येतों, (2) राम कोठें आहे ? काय कीं I don't know, (3) उद्यां मी जाईन कारण कीं, माझी परीक्षा आहे, (4) यां कीं, बसा कीं, just come and sit down (5) तो खेळणार कीं or नाहीं, हें कळलें नाहीं.

IV

Interjections (उद्गारवाचक अव्ययें.)

These are words which express a sudden feeling or emotion of the mind or which are idiomatically

used to fill up a vacancy. The illustrations of the first kind are अरे मुला, अगे मुली, अहो बायांनो or अहो मुलांनो. They express :—(1) joy—वाहवा! किती चांगलें हें पुस्तक! (2) surprise—अबब! केवढा हा हत्ती! (3) approbation—शाबास! तूं चांगला मुलगा आहेस. (4) sorrow—अरेरे! काय वाईट गोष्ट झाली! (5) contempt—छे:! अगदीं वाईट केलें!

केवलप्रयोगी अव्ययें.

The other class of idiomatic interjections is called '*expletives.*'

Expletives are meaningless interjections used as ornaments or to fill up the vacancy in a statement. They are :—1. आपला—मी जातों आपला. 2. कीं—या कीं जरा बसा हो. 3. बरें—पुस्तक इकडे आण, बरें. 4. पाहूं—माझें पत्र वाच, पाहूं (polite expression.) (5) ये or या—चला, आपण घरीं जाऊं या let us go home, (6) कसा—तूं आपला बाहेर जा कसा, (7) काय म्हणे—काय म्हणे, पर्वत बोलतात, (8) हो—या हो, अशी घाई कां? (9) तर:—आतां मी जातों तर; तुम्हीं या तर माझ्या बरोबर, (10)कोठें—बाबांनीं कुठें तुला पुस्तक दिलें! मलाच दिलें. त्यानें कोठें तुला आपला पतंग दाखविला!

CHAPTER VI.

Verbs (क्रियापद विचार).

Verbs affirm or deny something concerning the subject. A verb is the keystone of the arch of a statement. Some verbs express an action which is confined to the doer—others require an object to complete the sense. The consideration of this chapter on verbs will comprise the following points.

(1) Tenses (काळ); (2) Verbal compounds (संयुक्त क्रियापदें); (3) Participles (धातुसाधितें); (4) Moods (अर्थ); (5) Constructions (प्रयोग).

Before studying these five points we have to note the various *kinds* of *verbs*.

(1) *Intransitive* (अकर्मक)—चालणें, पडणें, etc.—रामा झरझर चालतो, कुत्रा पडतो, etc.

(2) *Transitive* (सकर्मक)—वाचणें, घेणें, घालणें—मुलगा पुस्तक वाचतो, मुलग्यानें औषध घेतलें the boy took the medicine, तिनें डोक्याला टोपी घालावी she should put the hat on to her head.

(3) *Copulative* (संयोजक)—असणें, होणें—ईश्वर जगाचा धनी आहे, राम राजा झाला.

(4) *Impersonal* (अकर्तृक)—उजाडणें, फावणें, सांजावणें—हल्ली सहा वाजतां उजाडतें, कामामुळें मला फावत नाहीं, इंग्लंडांत कधीं कधीं चार वाजतां सांजावतें; हल्लीं पुण्यांत फार उकडतें.

(5) *Anomalous* (विधिभंजक)—पिणें, शिकणें; चावणें. तो पाणी प्याला; ती बाई मराठी शिकली; तें कुत्रें मला चावलें.

(6) *Defective* (गौण)—पाहिजे, नको, नलगे. मला काम केलें पाहिजे; त्याला करणें नको; दमयंतीला औषध नलगे.

(7) *Auxiliary* (साहाय्यक)—असणें, तो बसला आहें. जाणें, पुस्तक वाचलें गेलें, होणें; तो पुराण सांगता झाला, प्रतिपादिक, etc.

(8) *Denominatives* (प्रातिपादिक) हात=हाताळणें–कुत्र्याला हाताळूं नकोस, (Touch) लांब=लांबणें–त्याची गोष्ट फार लांबली, (became long) दूर=दूरावणें–त्याचें घर आमच्यापासून फार दुरावलें आहे, (to be away).

(9) *Causal* (प्रयोजक)—चालविणें, मुलगा मला चालवितो, करविणें, त्यानें माझ्याकडून काम करविलें; पाजणें, चाकर घोड्याला पाणी पाजतो.

(10) *Potential* (शक्यार्थ)—चालवणें, मुलग्याला चालवत नाहीं; करवणें, त्याच्यानें काम करवतें; पिववणें, चाकराला औषध पिववत नाहीं.

Division of Verbs

Verbs are divided according as they add इ or not before tense-endings. Those, that reject इ, belong to the first conjugation and those, that take इ, belong to the second conjugation but this distinction has begun to disappear and is only compulsory in the case of the present participles of transitive verbs, *e.g.*, [1] तो चालतो (no इ). [2] तो पुस्तक वाचतो or वाचितो. [3] तो पुस्तक वाचीत आहे.

Verbs of the first Conjugation are:—

(*a*) Intransitive Verbs—चाल्तो, बसते; (*b*) Anomalous Verbs—चावला, बोल्तो. (*c*) Potential Verbs—जाववतें, देववतें; (*d*) Mono-Syllabic Verbs—जातो, येतो, खातो, नेतो; (*e*) Verbs ending in ह in the present tense [except लिहिणें]—वाहातो, पाहातो. Verbs of the Second Conjugation admit इ optionally. They are:—(*a*) Transitive verbs—आणितो, मोडिलें, वाचतो; (*b*) Causative verbs—वाचवितो, बसविलें, पाडिलें, लावीन, खोंवलें.

Table of Tenses

	वर्तमान PRESENT.	भूत PAST.	भविष्य FUTURE.
साधा Indefinite	मी बसतों	मी बसलों	मी बसेन
अपूर्ण Imperfect or Progressive	मी बसत आहें	मी बसत होतों	मी बसत असेन
पूर्ण Perfect	मी बसलों आहें	मी बसलों होतों	मी बसलों असेन
उद्देश Prospective	मी बसणार आहें	मी बसणार होतों	मी बसणार असेन
रीति Habitual	मी बसत असतों	मी बसत असें or मी बसें	—

I

Conjugation of Intransitive Verbs

Present Tense.

Affirmative form.		Negative form.
मी बसतों-तें-तें I sit	...	मी बसत नाहीं.
तूं बसतोस-तेस-तेंस Thou sittest	...	तूं बसत नाहींस.
तो बसतो-ते-तें He, she, it sits	...	तो etc. बसत नाहीं.
आम्ही बसतों We sit	...	आम्ही बसत नाहीं.
तुम्ही बसतां You sit	...	तुम्ही बसत नाहीं.
ते-त्या-तीं बसतात They sit	...	ते-त्या-तीं बसत नाहींत.

Past Tense.

मी बसलों-लें-लें I sat	...	मी बसलों-लें-लें नाहीं.
तूं बसलास-लीस-लेंस Thou sattest	...	तूं बसला-ली-लें नाहींस.
तो बसला-ली-लें He, she, it sat	...	तो बसला-ली-लें नाहीं.
आम्ही बसलों We sat	...	आम्ही बसलों नाहीं (नाहींत)
तुम्ही बसलां You sat	...	तुम्ही बसलां नाहींत.
ते बसले-ल्या-लीं They sat	...	ते बसले-ल्या-लीं नाहींत.

Future Tense.

मी बसेन I shall sit	...	मी बसणार नाहीं.
तूं बससील Thou wilt sit	...	तूं बसणार नाहींस.
तो-ती-तें बसेल He, she, it will sit	...	तो-ती-तें बसणार नाहीं.
आम्ही बसूं We shall sit	...	आम्ही बसणार नाहीं.
तुम्ही बसाल You will sit	...	तुम्ही बसणार नाहीं.
ते-त्या-तीं बसतील They will sit	...	ते-त्या-तीं बसणार नाहींत.

Present Imperfect.

मी बसत आहें I am sitting	...	मी बसत नाहीं.
तूं बसत आहेस Thou art sitting	...	तूं बसत नाहींस.
तो-ती-तें बसत आहे He, she, it is sitting	...	तो-ती-तें बसत नाहीं.
आम्ही बसत आहोंत We are sitting	...	आम्ही बसत नाहीं.
तुम्ही बसत आहांत You are sitting	...	तुम्ही बसत नाहीं.
ते-त्या-तीं बसत आहेत They are sitting	...	ते-त्या-तीं बसत नाहींत.

Past Imperfect.

मी बसत होतों-होतें-होतें I was sitting	बसत नव्हतों-नव्हतें-नव्हतें.
तूं बसत होतास-तीस-तेंस Thou wast sitting	बसत नव्हतास-तीस-तेंस.
तो बसत होता-ती-तें He, she, it was sitting	बसत नव्हता-ती-तें.
आम्ही बसत होतों We were sitting	बसत नव्हतों.
तुम्ही बसत होतां You were sitting	बसत नव्हतां.
ते बसत होते-त्या-तीं They were sitting	बसत नव्हते-त्या- तीं.

Future Imperfect.

(Indicative Mood.)

Dubitative Forms.

मी बसत असेंन I shall be sitting	मी बसत नसेन.
तूं बसत असशील Thou wilt be sitting	तूं बसत नसशील.
तो-ती-तें बसत असेल He, she, it will be sitting	तो-ती-तें बसत नसेल.
आम्ही बसत असूं We shall be sitting	आम्ही बसत नसूं.
तुम्ही बसत असाल You will be sitting	तुम्ही बसत नसाल.
ते-त्या-तीं बसत असतील They Will be sitting	ते-त्या-तीं बसत नसतील.

Present Perfect.

मी बसलों-बसलें-बसलें आहें	मी बसलों-बसलें-बसलें नाहीं.
I have sat	I have not sat

तूं बसला-बसली-बसलें आहेंस Thou hast sat	तूं बसला-बसली-बसलें नाहींस. Thou hast not sat
तो बसला-ती बसली-तें बसलें आहे He, she, it has sat	तो बसला-ती बसली-तें बसलें नाहींत He, she, it has not sat
आम्ही बसलों आहों We have sat	आम्ही बसलों नाहीं.
तुम्ही बसलां आहां You have sat	तुम्ही बसलां नाहींत.
ते बसले-त्या बसल्या-तीं बसलीं आहेत They have sat	ते बसले-त्या बसल्या-तीं बसलीं नाहींत.

Past Perfect.

मी बसलों होतों-बसलें होतें-बसलें होतें I had sat	मी बसलों नव्हतों-बसलें नव्हतें-बसलें नव्हतें.
तूं बसला होतास-बसली होतीस-बसलें होतेंस Thou hadst sat	तूं बसला नव्हतास-बसली नव्हतीस-बसलें नव्हतेंस.
तो बसला होता-ती बसली होती-तें बसलें होतें He, she, it had sat	तो बसला नव्हता-ती बसली नव्हती-तें बसलें नव्हतें.
आम्ही बसलों होतों We had sad	आम्ही बसलों नव्हतों.
तुम्ही बसला होतां You had sat	तुम्ही बसलां नव्हतां.
तीं बसलीं होतीं They had sat	तीं बसलीं नव्हतीं.

Future Perfect.

Dubitative Forms in the Indicative Mood.

मी बसलों-बसलीं-बसलें असेन I shall have sat	मी बसलों-बसलीं-बसलें नसेन. I shall not have sat
तूं बसला-बसली-बसलें असशील Thou wilt have sat	तूं बसला-बसली-बसलें नसशील.
तो बसला-ती बसली-तें बसलें असेल He, she, it will have sat	तो बसला-ती बसली-तें बसलें नसेल
आम्ही बसलों असूं We shall have sat	आम्ही बसलों नसूं.
तुम्ही बसलां असाल You will have sat	तुम्ही बसलां नसाल.
ते बसले-त्या बसल्या-तीं बसलीं असतील They will have sat	तीं बसलीं नसतील, etc.

Present Prospective.

मी बसणार आहें I am going to sit	मी बसणार नाहीं.
तूं बसणार आहेस Thou art going to sit	तूं बसणार नाहींस.
तो-ती-तें बसणार आहे	तो-ती-तें बसणार नाहीं.
He, she, it is going to sit	
आम्ही बसणार आहोंत We are going to sit	आम्ही बसणार नाहीं.
तुम्ही बसणार आहांत You are going to sit	तुम्ही बसणार नाहीं.
ते-त्या-तीं बसणार आहेत	ते-त्या-तीं बसणार नाहींत.
They are going to sit	

Past Prospective.

मी बसणार होतों-तें-तें I was going to sit	मी बसणार नव्हतों-तें-तें.
तूं बसणार होतास-होतीस-होतेंस	तूं बसणार नव्हतास-तीस-तेंस.
Thou wast going to sit	
तो बसणार होता-होती-होतें	तो बसणार नव्हता-ती-तें.
He, she, it was going to sit	
आम्ही बसणार होतों We were going to sit	आम्ही बसणार नव्हतों.
तुम्ही बसणार आहांत You were going to sit	तुम्ही बसणार नव्हतां.
ते बसणार होते-होत्या-होतीं	ते बसणार नव्हते-नव्हत्या-नव्हतीं.

Future Prospective.

DUBITATIVE FORMS IN THE INDICATIVE MOOD.

मी बसणार असेन I shall be going to sit	मी बसणार नसेन.
तूं बसणार असशील Thou wilt be going to sit	तूं बसणार नसशील.
तो-ती-तें बसणार असेल He, she, it will be going to sit	तो-ती-तें बसणार नसेल.
आम्ही बसणार असूं We shall be going to sit	आम्ही बसणार नसूं.
तुम्ही बसणार असाल You will be going to sit	तुम्ही बसणार नसाल.
ते-त्या-तीं बसणार असतील They will be going to sit	ते-त्या-तीं बसणार नसतील.

Present Habitual.

मी बसत असतों-असतें-असतें I generally sit	मी बसत नसतों-तें-तें.
तूं बसत असतोस-असतेस-असतेंस Thou generally sittest	तूं बसत नसतोस-तेस-तेंस.

तो बसत असतो-तें-तें He, she, it, generally sits	तो बसत नसतो-तें-तें.
आम्ही बसत असतों We generally sit	आम्ही बसत नसतों.
तुम्ही बसत असतां You generally sit	तुम्ही बसत नसतां.
ते-त्या-तीं बसत असतात They generally sit	ते-त्या-तीं बसत नसतात.

Past Habitual.

मी बसें or बसत असें I used to sit	मी न बसें or बसत नसें.
तूं बससु or बसत असस Thou used to sit	तूं न बससु or बसत नससु.
तो-ती-तें बसे or बसत असे He, she, it used to sit	तो-ती-तें न बसे or बसत नसे.
आम्ही बसूं or बसत असूं We used to sit	आम्ही न बसूं or बसत नसूं.
तुम्ही बसत असां or बसां You used to sit	तुम्ही बसत नसां or न बसां.
ते-त्या-तीं बसत असत or बसत They used to sit	ते-त्या-तीं न बसत or बसत नसत.

Conjugation of Transitive Verbs

Present Tense.

Affirmative form.	Negative form.
मी वाचितों-तें तें I read	मी वाचीत नाहीं-
तूं वाचितोस-तेस-तेंस	तूं वाचीत नाहींस.
तो वाचितो-ते-तें	तो-ती-तें वाचीत नाहीं.
आम्ही वाचितों	आम्हीं वाचीत नाहीं.
तुम्ही वाचितां	तुम्ही वाचीत नाहीं.
ते-त्या-तीं वाचितात	ते-त्या-तीं वाचीत नाहींत.

Past Tense.

मीं, आम्हीं; तूं, तुम्हीं; त्यानें, तिनें, त्यानें, त्यांनीं; I, etc. read	मीं, आम्हीं; तूं, तुम्हीं; त्यानें, तिनें, त्यानें, त्यांनीं;
वाचिला-वाचिली-वाचिलें; वाचिलें-वाचिल्या-वाचिलीं.	वाचिला-वाचिली-वाचिलें नाहीं; वाचिलें-वाचिल्या-वाचिलीं नाहींत.

Future Tense.

मी वाचीन I shall read	मी वाचणार नाहीं.
तूं वाचशील	तूं वाचणार नाहींस.
तो-ती-तें वाचील	तो-ती-तें वाचणार नाहीं.
आम्ही वाचूं	आम्ही वाचणार नाहीं.
तुम्ही वाचाल	तुम्ही वाचणार नाहीं.
ते-त्या-तीं वाचितील	ते-त्या-तीं वाचणार नाहींत.

Present Imperfect or Progressive.

मी वाचीत आहें I am reading	मी वाचीत नाहीं.
तूं वाचीत आहेस	तूं वाचीत नाहींस.
तो-ती-तें वाचीत आहे	तो-ती-तें वाचीत नाहीं.
आम्ही वाचीत आहोंत	आम्ही वाचीत नाहीं.
तुम्ही वाचीत आहांत	तुम्ही वाचीत नाहीं.
ते-त्या-तीं वाचीत आहेत	ते-त्या-तीं वाचीत नाहींत.

Past Imperfect or Progressive.

मी वाचीत होतों-तें-तें I was reading	मी वाचीत नव्हतों-तें-तें.
तूं वाचीत होतास-होतीस-होतेंस	तूं वाचीत नव्हतास-तीस-तेंस.
तो वाचीत होता-होती-होतें	तो वाचीत नव्हता-ती-तें.
आम्ही वाचीत होतों	आम्ही वाचीत नव्हतों.
तुम्ही वाचीत होतां	तुम्ही वाचीत नव्हतां.
ते वाचीत होते-होत्या-होतीं	ते वाचीत नव्हते-त्या-तीं.

Future Imperfect.

(Dubitative Forms in the Indicative Mood.)

मी वाचीत असेन I shall be reading	मी वाचीत नसेन.
तूं वाचीत असशील	तूं वाचीत नसशील.
तो-ती-तें वाचीत असेल	तो-ती-तें वाचीत नसेल.

आम्ही वाचीत असूं	आम्ही वाचीत नसूं.
तुम्ही वाचीत असाल	तुम्ही वाचीत नसाल.
ते-स्या-तीं वाचीत असतील	ते-त्या-तीं वाचीत नसतील.

Present Perfect.

मीं, आम्हीं; तूं, तुम्हीं; त्यानें, तिनें, त्यानें, त्यांनीं I, etc. have read	मीं, आम्हीं; तूं, तुम्हीं; त्यानें, तिनें. त्यानें, त्यांनीं.
वाचिला-वाचिली-वाचिलें आहे	वाचिला-वाचिली-वाचिलें नाहीं.
वाचिलें-वाचिल्या-वाचिलीं आहेत	वाचिले-वाचिल्या-वाचिलीं नाहींत.

Past Perfect.

मीं, आम्हीं; तूं, तुम्हीं; त्यानें, तिनें त्यानें, त्यांनीं I, etc. had read	मीं, आम्हीं; तूं, तुम्हीं; त्यानें, तिनें, त्यानें, त्यांनीं.
वाचिला होता-होती-होतें	वाचिला नव्हता-नव्हती-नव्हतें
वाचिले होते-होत्या-तीं	वाचिले नव्हते-नव्हत्या-नव्हतीं.

Future Perfect.

(Dubitative Forms in the Indicative Mood).

मीं, आम्हीं; तूं, तुम्हीं; त्यानें, तिनें त्यानें, त्यांनीं	मीं, आम्हीं; तूं, तुम्हीं; त्यानें, तिनें त्यानें, त्यांनीं.
वाचिला-ली-लें असेल	वाचिला-ली-लें नसेल.
वाचिले-त्या-लीं असतील	वाचिले-त्या-लीं नसतील.

Present Prospective.

मी वाचणार आहें I am going to read	मी वाचणार नाहीं.
तुम्ही वाचणार आहां	तुम्ही वाचणार नाहीं.
तो-ती-तें वाचणार आहे	तो-ती-तें वाचणार नाहीं.
आम्ही वाचणार आहों	आम्ही वाचणार नाहीं.
तुम्ही वाचणार आहांत	तुम्ही वाचणार नाहीं
ते-त्या-तीं वाचणार आहेत	ते-त्या-तीं वाचणार नाहींत.

Past Prospective.

मी वाचणार होतों-तें-तें I was going to read	मी वाचणार नव्हतों-तें-तें.
तूं वाचणार होतास-तीस-तेंस	तूं वाचणार नव्हतास-तीस-तेंस.
तो वाचणार होता-ती-तें	तो वाचणार नव्हता-ती-तें.
आम्ही वाचणार होतों	आम्ही वाचणार नव्हतों.
तुम्ही वाचणार होतां	तुम्ही वाचणार नव्हतां.
ते वाचणार होते-होत्या-होतीं	ते वाचणार नव्हते-नव्हत्या-नव्हतीं

Future Prospective.

(Dubitative Forms in the Indicative Mood.)

मी वाचणार असेन I shall be going to read	मी वाचणार नसेन.
तूं वाचणार असशील	तूं वाचणार नसशील.
तो-ती-तें वाचणार असेल	तो-ती-तें वाचणार नसेल.
आम्ही वाचणार असूं	आम्ही वाचणार नसूं.
तुम्ही वाचणार असाल	तुम्ही वाचणार नसाल.
ते-त्या-तीं वाचणार असतील	ते-त्या-तीं वाचणार नसतील.

Present Habitual.

मी वाचीत असतों-तें-तें	मी वाचीत नसतों-तें-तें.
तूं वाचीत असतोस-तेस-तेंस	तूं वाचीत नसतोस-तेस-तेंस.
तो वाचीत असतो-ते-तें	तो वाचीत नसतो-ते-तें.
आम्ही वाचीत असतों	आम्ही वाचीत नसतों.
तुम्ही वाचीत असतां	तुम्ही वाचीत नसतां.
ते-त्या-तीं वाचीत असतात	ते-त्या-तीं वाचीत नसतात.

Past Habitual.

मी वाचीं-वाचीत असें	मीं न वाचीं-वाचीत नसें.
तूं वाचीस-वाचीत असस	तूं न वाचीस-वाचीत नसस.
तो-ती-तें वाची or वाचीत असे	तो-ती-तें न वाची-वाचीत नसे.
आम्ही वाचूं-वाचीत असूं	आम्ही न वाचूं-वाचीत नसूं.

तुम्ही वाचां or वाचीत असां	तुम्ही न वाचां-वाचीत नसां.
ते-त्या-तीं वाचीत or वाचीत असत	ते-त्या-तीं न वाचीत-वाचीत नसत.

N. B.—Of these the compound forms are mostly used—तो पुस्तक वाचीत असे.

The negatives of the simple habitual are given above but there is another way of forming this tense, *i.e.*, by adding ना to them. Then these forms show unwillingness on the part of the Agent. (1) तो तेथून जाईना he would not leave that place. (2) मी तिला पुष्कळ सांगितलें तरी ती तें पुस्तक वाचीना.

A General Note on the formation and meanings of tenses

The Present Tense :—

In this tense the formation is very clear. इ is optionally added in the case of transitive verbs. The verb असणें 'to be' and होणें 'to become' have created great confusion. According to some, असणें is conjugated in three ways. The first view is this.

I. (1) तो असतो = ते असतात
(2) तो आहे = ते आहेत
(3) तो होय = ते होत
} He is – they are.

But this is not very logical and hence some grammarians take तो होय and ते होत, etc. as the *other forms* of होणें 'to become', *viz.*,

II. (1) तो होतो=ते होतात } He becomes=they
(2) तो होय=ते होत } become.

III. But there is a third view according to which आहे by itself is a different verb which has nothing to do with असणें. The verb असणें is regular and is conjugated like बसणें as shown overleaf and होय and होत are the second forms of होणें 'to become'. These forms are used in definitions. शाळा ही शिक्ष्याची जागा होय; जगांतील सर्व माणसें ईश्वराचीं लेंकरें होत, etc.

The **Present Tense** is used to signify :—

(1) a universal truth—ईश्वर सर्वत्र आहे.

(2) the historic present—श्रीशंकराचार्य म्हणतात "हें सर्व विश्व ब्रह्ममय आहे."

(3) a future action—तो उद्यां मुंबईस जातो.

The forms of the present tense given above are modern. The old forms of the present tense were like the forms of the Past Habitual, simple conjugation *e.g.* करी, बसे, उठे, etc. but these are not used at present. The use is restricted to one or two colloquial forms *e.g.* तो काय उद्योग करितो, देव जाणे God knows what he does, तो कसें पोट भरतो न कळे None knows how he maintains himself, खटपट करी तो पोट भरी He that works, gets his food, बोले तैसा चाले त्याची वंदावीं पावलें Bow to him who practises what he preaches, प्रजा बोले राजा चाले The King does what the subjects say, देव तारी त्याला कोण मारी Who ruins him whom God protects ?

These forms have become obsolete. Now we can say देव तारतो त्यास कोण मारतो or देव तारणार त्याला कोण मारणार? etc.

(1) The forms of the *Past Tense* are made up by appending ला-ली-लें, etc. to the stem of the verb *e.g.*, निजला-ली-लें; वाचिला-ली-लें, etc.

The intransitive verbs agree with their subjects in this tense, *e.g.*, तो बसला; त्या बसल्या; आम्ही बसलों; ते लोक बसले, but this is not the case with the transitive verbs. They agree with their objects and the subject takes the instrumental case. The boy took the book=मुलानें पुस्तक घेतलें; My mother told me a story=माझ्या आईनें मला गोष्ट सांगितली; The man brought the horse=त्या मनुष्यानें घोडा आणिला.

To this rule there are some exceptions. They are the anomalous verbs which are transitive in meaning but intransitive in conjugation. So they do not take the instrumental subject in the Past Tense. तो मराठी शिकला; ती बाई पाणी प्याली; माझी बहीण कविता म्हणाली; तो कुत्रा आपलें घर विसरला; तें मांजर मुलाला चावलें; त्या मुली रस्ता चुकल्या; मी वाघाला भ्यालों.

But these verbs are regularly transitive in other cases *e.g.*, in the subjunctive mood. (1) त्या बाईनें पाणी प्यावें, (2) लोकांनीं मराठी शिकावें etc. here they take the instrumental subject.

The **Conjugation of the Past Tense** is very **irregular,** and verbs undergo various changes before the endings ला-ली-लें. They are:—(1) Some verbs change अ into आ *e.g.*, निघ=निघाला; पळ=पळाला; म्हण=म्हणाला etc. (2) Some verbs take आ optionally उड=उडला or उडाला; बूड=बुडला or बुडाला, मिळ=मिळले or मिळालें; बुज=बुजला or बुजाला; लप=लपला or लपाला etc. (3) Some lose their stem altogether जा (go)=गेला; ये (come)=आला; हो (become)=झाला; (4) Some roots add त to the stem धे–धेतला, धू—धुतला, घाल—घातला; (5) Some add इत, सांग—सांगितलें; माग—मागितलें; बघ—बघितलें; (6) Roots ending in ई change it to या, भी—भ्याला (feared); पी=प्याला (drank); वी—व्याला (brought forth); (7) Roots ending in आ take इ optionally गा—गाला or गाइला; मा=माला or माइला contained. (8) Stems ending in ण substitute ट optionally. म्हण=म्हणाला or म्हटलें (said). खण=खणलें or खटलें (dug). हाण=हाणलें or हाटलें (beat). (9) Stems ending in ए are very irregular. दे=दिला (gave); ने=नेला (carried); ले=ल्याला (wore.) (10) Miscellaneous—करणें=केला (did), मरणें=मेला (died); खाणें=खाल्ला (ate), etc.

A Past Indefinite expresses:—(1) An action of the past time, रामानें रावणास मारिलें. (2) Certainty, तूं आधीं जा, मी हा आलोंच. (3) A present progressive action, तिकडे पहा, आपले चिरंजीव घोड्यावर बसून आले (येतात). (4) Condition, तो आला म्हणजे तुम्ही जा. (5) Supposition, जर तो मुंबईला गेला तर तुमचें पुस्तक आणील.

The *Future Indefinite.*

The forms of this tense are already shown. The point to be noted is their difference in the conjugation of transitive and intransitive verbs. The difference is seen only in the 1st and 3rd person singular, whereas other forms are the same. In the case of intransitive verbs the future endings are एन and एल, *e.g.*, मी बसेन and तो बसेल, while in the case of a transitive verb they are ईन and ईल. मी करीन and तो करील.

To this general rule the following are the exceptions:—

(1) Transitive verbs like सांगणें, मागणें, ऐकणें, बघणें, take the intransitive endings, *e.g.*, मी सांगेन-मागेन-ऐकेन-बघेन, etc. तो सांगेल-मागेल-ऐकेल-बघेल.

(2) Transitive verbs otherwise called 'anomalous' verbs take the intransitive endings, एन, and एल, मी मराठी शिकेन, तो गोष्ट विसरेल, कुत्रा मला चावेल, डांस त्याला डसेल.

(3) Potential verbs formed from transitive verbs take एल, as they are generally used in the third person, *e.g.*, त्याला काम करवेल, बाईला पाणी आणवेल, त्या मुलग्याच्यानें पुस्तक वाचवेल, etc.

(4) The verbs with dative agent also take these endings, *e.g.*, त्याला दूध आवडेल, मला पत्र मिळेल, त्याला आनंद वाटेल, मुलांना गंमत दिसेल, मला उद्यां ही गोष्ट आठवेल.

B. The transitive endings, ईन, and ईल, are added to:—(1) All mono-syllabic verbs of either kind, मी जाईन-तो जाईल, येईन-येईल, होईन-होईल, खाईन-खाईल, etc., (2) The intransitive verbs, राहणें to stay, वाहणें to blow, पोहणें to swim, मी तेथें राहीन; तो माझ्या घरीं राहील; उद्यां वारा जोरानें वाहील असें वाटतें, तो तळ्यांत पोहील, मी नदींत पोहीन I shall swim in the river.

Meaning of the Future Tense

It expresses (1) A future act—तो उद्यां येईल. (2) Supposition—जर तूं अभ्यास करशील तर पास होशील. (3) Potentiality—त्याचें बोट तुटलें आहे, मग तो लिहील कसा? (How can he write when his finger is cut? (4) Indifference—जाल तर जा go if you wish. (5) Present action—एवढें पत्र वाचाल काय?

Imperfect Tenses

These tenses show the continuance of the action in present, past or future time. This is clear from the statement itself. The *present perfect* has to be remembered because it is used in three different ways:—(1) तो घरीं जात आहे, this shows the continuance of the action. (2) तो घरीं जातो आहे, this is an emphatic form. (3) ते घरीं जाताहेत, here the participle and the auxiliary verb are joined together to express the continuance of the action.

Verbs बसणें to sit; निजणें to sleep; उभा राहणें to stand, deserve notice in their use, *e.g.*, तो बसत आहे he is in the act of sitting. तो बसला आहे he is sitting (action complete).

The *Future Imperfect* shows uncertainty concerning the happening of the action, hence it is a dubitative form, तो उद्यां या वेळीं लिहीत असेल by this time tomorrow he may be writing.

Perfect Tenses

In these tenses the formation is regular. The Past Participle agrees with the subject if intransitive, and with the object if transitive. तो बसला आहे; त्यानें पुस्तक उघडलें आहे, etc.

Present Perfect

(1) This tense shows the completion of an act in the past, the effect of which remains to the present time, *e.g.*,, मी इतिहास शिकलों आहें I have studied history.

(2) In Marathi, the present tense is invariably used for the present perfect, *e.g.*, तो मला तीन वर्षांपासून जाणतो he has known me for three years. ती बाई पुण्यांत दहा वर्षांपासून राहाते the woman has lived in Poona for ten years. त्याची माझी फार दिवसांची ओळख आहे I have been long acquainted with him.

(3) The *present perfect* shows an act just finished, तुमचें पत्र आतांच मिळालें आहे.

The Plu-perfect Tense.

It is formed by adding होतों-तें-तें etc., to the past participles, *e.g.*, गेलों होतों-गेला होतास-गेली होतीस, etc. The forms are given under 'Conjugation' above.

(1) This tense is used in Marathi for the *simple past tense, e.g.*, मी काल फिरावयास गेलों होतों, Yesterday I went out for a walk. This plu-perfect form is used in simple tenses when we refer to an act which is just or recently completed.

I read this book last month मीं हें पुस्तक गेल्या महिन्यांत वाचिलें होतें. In English this is only used in complex sentences but in Marathi it is used even in simple sentences.

(2) Sometimes it denotes an action which took place in time past, the results of which are not seen in the present time:— लहानपणीं मी ही कविता शिकलों होतों, त्यानें काल सायकल पुसली होती, तुम्हीं परवां औषध घेतलें होतें काय?

(3) The Plu-perfect expresses an action which had happened before another action of the past time took place. मी त्याच्या घरीं गेलों, तों तो बाहेर गेला होता. मी जेवावयास बसलों तेव्हां माझ्या बहिणीचें जेवण झालें होतें.

(4) It expresses a modest statement, मी आपणांपाशीं पुस्तक मागावयास आलों होतों. तो तिच्याजवळ औषध मागण्यास गेला होता.

(5) In some sentences the form is plu-perfect but the participle is used adjectivally to give passive sense. गाय बांधलेली होती; तो रागावला होता he was angry; कुत्रें मोकळें सोडलेलें होतें; आजच्या नाटकाला पुष्कळ लोक आले होते today's play was largely attended.

The *future perfect* like तो गेला असेल, पाऊस पडला असेल, पोस्टमन येऊन गेला असेल, expresses doubt on the part of the speaker and as such they are dubitative sentences.

Prospective Tenses

(1) तो मुलगा पत्र लिहिणार आहे the boy is going to write a letter. तो मुलगा पत्र लिहिणार होता and तो मुलगा पत्र लिहिणार असेल, are sentences which express the intention of the agent or his plan. There is a slight difference between the future and the prospective tenses. तो गांवास जाईल shows doubt, while तो गांवाला जाणार आहे expresses a definite plan.

(2) If the auxiliary verb is not used with the future participle, then the sentences are more emphatic and express a greater certainty, *e.g.*, मी पत्र लिहिणार I am sure to write a letter; तो उद्यां येणार; ती बाई मराठी शिकणार; तो मनुष्य तें काम करणार, etc.

(3) These prospective tenses are otherwise expressed by the use of genitive supines. (1) तो काल जायचा होता he was to go yesterday. (2) ती आज यावयाची आहे; त्याचा मित्र उद्यां परिक्षेस बसायचा असेल his friend will be going to appear for the examination tomorrow.

It is to be noted that in this construction, the subject has to be used in the nominative case.

The Habitual Tenses

The *Present Habitual* expresses a habit, *e.g.*, तो नेहमीं गात असतो or तो नेहमीं गातो, मी रोज पोहत असतें.

(*a*) In the formation of the *past habitual* the transitive verbs सांगणें; मागणें, ऐकणें, and बघणें, take intransitive terminations in the simple form तो लहानपणीं भीक मागे, He used to beg alms, तो नेहमीं मला गोष्टी सांगे आणि मी त्या ऐकें; तो दररोज दर्गात वाघ बघे.

(*b*) The anomalous verbs like शिकणें, म्हणणें, बोलणें, डसणें, चावणें. etc., also take intransitive terminations *e.g.*, तो शिके-म्हणे-बोले-डसे-चावे, etc.

(*c*) Verbs with dative agent like, आवडणें, आठवणें, समजणें, दिसणें, मिळणें, and वाटणें, take the same forms like, त्याला गोष्ट आवडे, मला निरोप आठवे. समजे, दिसे, मिळे, वाटे, etc.

(*d*) The transitive potential verbs come under this class, त्याऱ्यानें नेहमीं काम करवें; मला दररोज तें पुस्तक न आणवें, etc.

(*e*) The Intransitive verbs ending in ह take transitive terminations with the simple forms :— राही, वाही, पोही etc.

(*f*) The sense of the past habitual is variously expressed. There appear to be five forms which are generally used, *e.g.*, 'The boy used to do his lesson well.' This sentence can be expressed in one of the following ways:— (1) तो मुलगा आपले धडे चांगलें करी, (2) तो मुलगा आपले धडे चांगलें करीत असे, (3) त्या मुलानें आपले धडे नेहमीं चांगलें करावे, (4) तो मुलगा आपले धडे नेहमीं चांगलें करायचा, (5) त्या मुलानें आपले धडे रोज चांगलें करायचे.

The verbs in the first and second sentences are the simple and compound formation of the same conjugation. In the 3rd the subjunctive mood is used to express the same meaning. While in the 4th the genitive supine is used agreeing with the nominative subject. Illustrations of this form are many especially in the late Ramabai Ranade's 'आमच्या आयुष्यांतील आठवणी'.

(2) The **Past Habitual** expresses—

(*a*) That a certain action usually happened in the past time तो लहानपणीं खेळत असे in childhood he used to play.

(*b*) That the agent was unwilling is expressed by putting the participle ना to the simple form of the past habitual. तो मला पुस्तक देईना he would not give me the book. तो मुलगा काम करीना; पैसे मिळवीना, व लोकांचें कर्ज फेडीना the boy would neither work nor get money nor pay off his debts. But ना joined to the potential

form has the ordinary meaning, तो काम करूं शकेना He could not work, त्याला जातां येईना He could not go.

(*c*) The simple form of the past habitual, is used with पर्यंत to show period of time. ती बाई मराठी शिके-पर्यंत पुण्यांत राहिली.

II

Compound Verbs

The verb is the chief word in the sentence and it expresses what the agent does. Without it the sense is not complete. This verb consists of one or more words. (1) तो मुलगा विद्या संपादतो. (2) तो मुलगा विद्या संपादन करितो. (3) तो मुलगा गरिबांवर दया करतो. (4) देवानें सृष्टि निर्माण केली (निर्मिली). (5) रामानें रावणास ठार मारलें. (6) विद्यार्थ्यांना सदैव अध्ययन केलें पाहिजे. (7) गरीब लोक काम करूं इच्छितात.

These verbs single or compound express the action of the agent. It is easy when that verb is single but the question becomes important when the verb is a *group* of *words* This is an important point in Marathi Grammar, so it deserves notice and careful study.

The compound verbs may be divided into four groups :— (1) *Nominal*, (2) *Adjectival*, (3) *Adverbial*, (4) *Verbal*.

The Nominals.

In Marathi, a verb is compounded with a noun, inflected or uninflected, to express one idea, *e.g.*, to love, वर प्रीति करणें; to cross, पार पाडणें; or पार जाणें; if the verb is an intransitive verb like पडणें or जाणें the additional words like पार will be adverbs but if the verb is a transitive verb then the parsing of these words becomes important. The words in the compound may be inflected in the Dative, the Instrumental, or the Locative. Such words coming with the transitive verb are called *internal* objects, and the words that are the direct objects of the verb are called *external* objects. When the internal object is inflected, the external remains uninflected, *e.g.*,

Internal Object inflected.

(*a*) The Dative:— तो कुणबी आपलें काम शेवटास नेतो.

(*b*) The Instrumental :— रामा धनुष्य पोटाशीं धरतो.

(*c*) The Locative :— तो मनुष्य कपडे आंगांत घालतो.

(*d*) The verbs of the first group are (1) सिद्दीस नेणें to fulfil, (2) जेरीस आणणें, (3) डोकीस घालणें, (4) उघडकीस आणणें, (5) पाठीस लागणें.

(*e*) To the second group belong रागें भरणें, उराशीं घेणें, पोटाशीं धरणें, कानाशीं लागणें, जिवें मारणें.

(*f*) The third group consists of verbs like अंगांत घालणें, डोक्यांत घालणें, लक्षांत ठेवणें, ध्यानांत धरणें, मनांत आणणें, पायां पडणें, कामीं येणें, मार्थी मारणें, पायांत घालणें. He put on the shoes. त्यानें जोडा पायांत घातला. In this sentence पायांत means पायावर but this is not idiomatic. We have seen that the internal objects take the Dative, the Instrumental and the Locative.

Internal Object Uninflected

Verbs like दान देणें 'to present', मार देणें 'to beat', स्तुति करणें 'to praise', and दया करणें 'to love', are instances of this kind. The words going with the verb are uninflected and hence the object of the English sentence has to be used either in the Accusative, Dative, Genitive or Locative case. No rules can be laid down to fix the groups of such verbs. Practice alone will acquaint the students with the use of the proper case.

The **External Object** is used in :—

(1) The accusative case—त्यानें मला पुस्तक बक्षीस दिलें. हरीनें आपलें घर गहाण टाकलें,(pawned) तिनें कथा श्रवण केली,(heard).

Verbs like बक्षीस देणें, श्रवण करणें 'to hear', संपादन करणें 'to acquire', etc. come into this class.

(2) The Dative Case—(*a*) मीं त्या मनुष्याला मार दिला. (*b*) त्यानें देवास नमस्कार केला. (*c*) आईनें मुलास भय घातलें. (*d*) शिक्षकानें विद्यार्थ्यास प्रश्न केला..

(3) The Genitive Case – (*a*) रामानें रावणाचा वध केला. (*b*) मारुतीनें रामाची स्तुति केली. (*c*) साहेबांनीं पंडिताची शिफारस केली. (*d*) कोलंबसानें अमेरिकेचा शोध लाविला, discovered (*e*) मी त्याचा विश्वास कसा धरूं ?

(4) The Locative Case—(*a*) विद्यार्थ्यानें अभ्यासांत लक्ष ठेवावें [mind]. (*b*) तो आपल्या कामांत दक्षता ठेवतो [attends to]. (*c*) आम्ही देवावर विश्वास ठेवतों. (*d*) गरिबांवर दया करावी.

A General Note

Sometimes internal and external objects are not inflected and there is a difference of opinion as to the parsing of the word coupled with the verb. There are three views :—

(1) तो फुलें गोळा करतो he gathers flowers.

In this, फुलें is the external object while गोळा is internal. Both are uninflected.

The first view is to take गोळा करणें, as a compound verb and then there is no necessity to parse the word गोळा.

The second view is to regard 'गोळा' as a predicative adjective qualifying the noun 'फुलें'.

The third view is to regard the noun गोळा used as an adverb modifying the verb करणें.

There is another sentence तो मुलगा परीक्षा पास झाला, 'the boy passed his examination.' This is a strange

compound. In parsing, some regard पास झाला as a transitive compound verb, others regard 'परीक्षा पास' as an adjectival phrase.

The solution of this question will be made easy if single verbs are introduced in their place or the case-ending that is understood is clearly expressed, *e.g.*, तो मुलगा विद्या संपादन करतो will be better if it reads तो मुलगा विद्या संपादतो or तो मुलगा विद्येचें संपादन करतो. Like this the question of uninflected internal and external objects will be clearly solved.

II

Adjectival Compounds

Under this head fall the compound tenses and other verbs compounded with adjectives, *e.g.*, ती बाई बसत-बसली आहे-बसणार आहे, etc.

The Sanskrit past-participles उत्पन्न, निर्माण, and संतुष्ट form these compounds, *e.g.*,, (1) देवानें विश्व उत्पन्न केलें. (2) त्यानें पुष्कळ वस्तु निर्माण केल्या आहेत. (3) स्त्रियांनीं नेहमीं आपल्या पतीस संतुष्ट करावें. Also, उभा करणें to raise; जागा करणें to awaken; उसना देणें to lend, are of this type.

Other adjectives like चालू, सुरू, लागू, बंद, मना are variously used in these compounds. (1) त्यानें गिरणी चालू केली. (2) तो लवकरच आपली शाळा सुरू करील. (3) त्या रोगाला हें औषध चांगलें लागू पडेल. (4) रस्ता बंद करा व येणाऱ्या जाणाऱ्यास आंत येणें मना करा.

III

Adverbial Compounds

Under this head come those verbs where the noun is supposed to be used as an adverb, *e.g.*, (1) तिनें आपला बकरा बळी दिला [sacrificed]. (2) त्यानें ब्राह्मणास गाय दान दिली [presented]. (3) रामानें रावणास ठार मारलें [killed]. (4) इंग्लंडनें जर्मनीला जेर केलें [crushed]. (5) त्यानें आपलें काम पार पाडलें [completed].

IV

Verbal Compounds.

(*Dippicop.*)

Every letter of this 'Code Word' suggests a different verbal compound.

(1) D. Desiderative:—तो पुस्तक वाचूं पाहातो or इच्छितो.
(2) I. Inceptive:— तो काम करूं लागतो.
(3) P. Potential:— मी मराठी बोलूं शकतों.
(4) P. Permissive:— ती बाई मला खेळूं देते.
(5) I. Intensive :— ती मुलगी पुस्तक फेकून देते.
(6) C. Continuative :— तो नेहमीं पोथी वाचीत बसतो.
or
Causative:— ती माझ्याकडून पत्र लिहून घेते.
(7) O. Obligational:— त्याला काम केलें पाहिजे.
or त्याला काम करावें लागलें.
(8) P. Passive:— माझ्याकडून पैसे घेतले जातात
or माझ्याकडून पैसे घेण्यांत येतात

These are the most generally used verbal compounds, but there are others which express respectively the same meanings. They are explained below.

Formation and Use.

(1) Desideratives (इच्छादर्शक.)

The Desiderative is formed by adding इच्छिणें or पाहणें to the infinitive of the principal verb. It denotes wish or inclination. The infinitive form ending in ऊं may be substituted by the dative supine ending in आयास or आयला, *e.g.*,

(1) तो मनुष्य आपल्याशीं बोलूं इच्छितो or तो आपल्याशीं बोलायास इच्छितों or त्याची आपल्याशीं बोलण्याची इच्छा आहे (the man wants to speak to you.)

Out of these three constructions the last is more used by standard Marathi writers.

(2) कोल्हा वाघ बनूं पाहातो or बनावयास पाहातो (the fox tries to become a tiger) Here there is the inclination of one's mind and this compound may be called a Tentative compound.

(3) Genitive supines combined with dative agent sometimes denote desire; मला मराठी शिकायचें आहे I want to learn Marathi. So also कोल्ह्याला वाघ बनायचें आहे; कावळ्याला मघाशीं पाणी प्यायचें होतें; त्याला गेल्या वर्षी घरीं जायचें होतें, etc.

(4) The Dative supine used with पाहिजे also expresses this meaning मला आतां औषध घ्यायला पाहिजे, now I want to take medicine. तिला आतां मराठी बोलायला पाहिजे; तुम्हांला उद्यां मजकडे जेवणास यायला पाहिजे, etc.

(2) Inceptives (उपक्रमदर्शक.)

They denote the beginning of an action and are formed by using the infinitive or the dative supine of the principal verb with लागणें, or combining the present participle in तां with होणें. *e.g.*,

(1) तो मुलगा मराठी बोलूं लागला; तो मुलगा मराठी बोलावयास लागला; काल रात्रीं मला ताप येऊं लागला; त्याला इंग्लिश येऊं लागलें.

In these sentences, the forms बोलूं or बोलावयास are freely used to mean "the boy began to learn Marathi." There is a peculiar shade of meaning in connection with this verb लागणें *e.g.*,

(*a*) तो चाकर काम करूं लागला, means 'The servant began to work.' While तो चाकर मला काम करूं लागला means 'the servant helped me in doing the work. This meaning is possible when a personal object is used with लागणें.

(2) ती बाई चालती झाली; तो मुलगा मराठी बोलता झाला, are instances of the second kind but are very rarely used.

(3) Permissives (अनुज्ञादर्शक.)

These denote permission and are formed by combining the infinitive with the auxiliary verb देणें, *e.g.*, तो मला लिहूं देतो, पण वाचूं देत नाहीं. वैद्य रोग्याला बोलूं देत नाहीं, व हालूं देत नाहीं.

IV. Potentials (शक्यतादर्शक.)

They are formed in various ways. The most common auxiliaries are शकणें and येणें. Take for instance a sentence like "*He can read Marathi.*" This can be translated in the following five ways :—

(*a*) तो मराठी वाचूं शकतो (कर्तरि).
(*b*) त्याला मराठी वाचतां येतें (कर्मणि).
(*c*) त्याला मराठी वाचावयास येतें (कर्मणि).
(*d*) त्याला or त्याच्यानें मराठी वाचणें होतें (कर्तरि).
(*e*) त्याला or त्याच्यानें मराठी वाचवतें (कर्मणि).

(*a*) The first sentence is formed by joining the infinitive to शकणें with the subject in the nominative case. The second is formed by adding the infinitive येणें to the present participle in तां or to Dative Supine. The fourth is formed by using the gerund with होणें and the fifth is a potential verb formed by adding व to the stem of the verb of which more will be given under *General Note*. In all the sentences except (*a*), the agent is in the *Dative case*.

Idiomatic Potential Forms

(1) The verbs ऐकणें, रडणें, and हंसणें are idiomatically used with the auxiliary verb येणें.

4 { त्याला ऐकतां येतें he can hear.
त्याला ऐकूं येतें It is audible to him.

2 { त्या मुलीला रडतां येतें the girl can cry.
त्या मुलीला रडूं येतें she is inclined to cry.

3 { मला हंसतां येतें I can laugh.
मला हंसूं येतें the thing creates laughter in me.

From the above pairs, the alternative sentences do not convey the sense of potentiality but they merely denote the feeling of the agent.

(2) There are some verbs which are used with the dative agent and express potentiality :—

(1) मला पेटी उचलत नाहीं I cannot lift up the box.

(2) त्याला तें दार बसत नाहीं He cannot fix the door.

(3) मला आतां काम होत नाहीं I cannot work now.

(4) तिला अन्न जात नाहीं She cannot eat food.

(3) Verbs मिळणें and सांपडणें are used to denote potentiality. They are used with dative supine of the principal verb, *e.g.*, त्या मुलग्याला वाघ पहायला सांपडला नाहीं The boy could not see the tiger. पुंड्याला जत्रा पहायला मिळाली नाहीं Pundya could not enjoy the fair. Also मला उद्यां यायला होणार नाहीं I can't come tomorrow.

(5) Intensives (प्रकर्षदर्शक.)

1. The following anxiliaries, घेणें, टाकणें, ठेवणें, देणें, जाणें, येणें, etc., are used with the pluperfect participle of the principal verb to intensify its sense *e.g.*, (1) मी आपलें काम करून घेतों, व मग त्याला पाठवून देतों, (2) उष्णतेनें नदींतील पाणी आटून गेलें, (3) तो काल सकाळीं निघून गेला. त्यानें सर्वांना त्रासून सोडलें, (4) धन्यानें चाकराला हाकून लावलें, कारण त्यानें घोड्याचें सामान फेकून दिलें.

2. The anxiliaries टाकणें and ठेवणें deserve notice. त्या मुलग्यानें आपलें पुस्तक वाचून टाकलें and त्या मुलग्यानें आपलें पुस्तक वाचून ठेवलें are not the same in meaning. Literally both mean 'The boy finished reading his book' but वाचून टाकणें implies haste and want of care while वाचून ठेवणें, suggests carefulness and the idea of using the effects in future. So also तूं आपलें काम करून टाक, त्यानें आपलें काम करून ठेविलें, तिनें पैसे देऊन टाकले. तिनें तें पत्र एकदाचें वाचून टाकलें. मी उद्यांसाठीं ही गोष्ट वाचून ठेवतों.

3. Some of the anxiliaries like चुकणें, बसणें, and होणें, in addition to intensity, show that the action is completed and can be joined to any verb in this sense *e.g.*, तो पुस्तक घेऊन चुकला, he has already bought the book, ती काम करून चुकली, मी पैसे देऊन चुकलों. बसणें:—तो नऊ वाजतां जेवून बसला He finished his dinner at nine, त्यानें काम करून घेतलें, तो तेथें येऊन बसला तरी तुमचा पत्ता नाहीं. होणें :—माझें पुस्तक वाचून झालें, I finished reading the book त्याचें जेवून झालें, तुमचें खेळून झालें काय ?

(6) (*a*) **Continuatives** (सातत्यदर्शक.)

The anxiliaries बसणें, जाणें, येणें and राहणें, are used with the present participles of the principle verb to show the continuity of the action *e.g.*, तो पुस्तक वाचीत बसला, तुम्ही नेहमीं व्यायाम करीत जा, तो रस्त्यानें आपलें पुस्तक वाचीत येतो, तीं मुलें नेहमीं वाचीत राहतात, तो सर्व दिवस निजून राहतो, He sleeps all day long. राहणें is sometimes used with the plu-perfect participle. तूं माझ्या दारांत बसून राहूं नको, लोक लढतांना निजून राहतात.

(*b*) **Causatives**. (प्रयोजक)

The Causative verbal compound is formed by घेणें joined to the plu-perfect participle and घालणें to the infinitive to denote that the agent is caused to do something by somebody else, *e.g.*, तो माझ्याकडून पत्र वाचून घेतो He causes me to read the letter, तिनें त्याच्याकडून पुस्तक लिहून घेतलें etc. आई मुलीला आधीं न्हाऊं घालते व मग खाऊं घालते, मोठ्या मुलाला जेऊं घालणें सोपें आहे.

The sense of causatives is expressed by separate verbs which will be dealt under the *General Note.*

(7) **Obligationals** (कर्तव्य सूचक)

The anxiliary verbs पाहिजे, लागणें, भाग पडणें, असणें, are used with forms of verbs to indicate obligation or moral necessity on the part of the agent, *e.g.*,

(1) पाहिजे is used with past participles :—तो गेला पाहिजे. Here the nominative subject expresses doubt. त्याला गेलें पाहिजे, the dative agent expresses obligation while त्यानें गेलें पाहिजे with instrumental agent expresses moral necessity. The transitive verb agrees with the object or is neuter singular त्याला कॉम केलें पाहिजे He must work. त्याला गाडी आणिली पाहिजे. मला त्याला बोलाविलें पाहिजे.

(2) लागणें (to have to) is used with subjunctive forms to show obligation in the past and future tenses but it shows habit in the present tense, *e.g.*, मला तेथें अतिशय काम करावें लागलें There I had to work hard. तुम्हांला पुण्यांत पुष्कळ फिरावें लागेल. त्याला रोज सकाळीं दूध प्यावें लागतें.

Also दिवाळींत बहिणीनें भावास ओवाळावें लागतें व त्यानें तिला ओवाळणी घालावी लागते.

(3) भाग पडणें or भाग असणें are used with verbal nouns or gerunds to indicate obligation तिला पुण्यांत राहणें भाग पडलें she was compelled to stay in Poona, मला दहा वाजतां शाळेंत जाणें भाग आहे, त्याला व्यायाम करणें भाग पडतें.

(4) असणें is used with genitive supine in this sense *e.g.*, त्याला नेहमीं काम करायचें असतें He has always to work, तुला तेथें जायचें काय? नाहीं, मला येथेंच बसायचें.

(5) लावणें joined to the Dative supine has the sense of outside or external compulsion *e.g.*, शिक्षकानें मुलाला वाचायास लावलें, मीं त्याला काम करायास लावलें, माझी आई मला शाळेंत जावयास लावते.

(8) Passive (कर्मकर्तरि.)

The passive verbal compounds are only possible with transitive verbs. They denote that the subject is acted upon by some other agent. It is formed by joining the verb जाणें to the past participle in ला and येणें to the locative singular of the verbal noun, *e.g.*,

	(Active)	(Passive)
तो काम करतो—	(1)	त्याच्याकडून काम केलें जातें.
He works	(2)	त्याच्याकडून काम करण्यांत येतें.
मीं पुस्तक वाचलें—	(1)	माझ्याकडून पुस्तक वाचलें गेलें.
I read the book	(2)	माझ्याकडून पुस्तक वाचण्यांत आलें.
राजा प्रजेचें रक्षण करील—		
The king will protect the subjects	(1)	राजाकडून प्रजेचें रक्षण केलें जाईल.
	(2)	राजाकडून प्रजेचें रक्षण करण्यांत येईल.

These are the regular passive forms but they are not used in ordinary composition. They are only used in *business documents* or in *Government records.*

Modes of Expressions

Active in Form but Passive in Sense.

(1) असें म्हणतात it is said. (2) त्याला मार मिळेल he will be beaten. (3) ती बाई संतुष्ट झाली the woman was pleased. (4) त्यानें आपणास टोंचून घेतलें he got himselt inoculated. (5) कुत्रा बांधलेला होता the dog was tied up.

(6) तो तरेल he will be saved. (7) गहूं दळतात आणि त्याच्या चपात्या करितात wheat is ground and made into chapatis. (8) तीं सर्व फळें नासून गेलीं all those fruits are spoiled.

A General Note.

Potential Verbs.

Potential verbal compounds are already discussed above but here the potential verb is to be treated. The potential verb is formed by adding व to the stem of transitive or intransitive verbs as करणें—करवणें; चालणें—चालवणें; but in the case of a mono-syllabic verb, ववव is added, जाणें—जाववणें; देणें—देववणें.

Its characteristics are :—

(*a*) The verb is conjugated intransitively and in the third person only करवेल; वाचवेल; etc.

(*b*) The agent of a potential verb is used either in the dative or in the instrumental of the genitive, *e.g.*, I can bring a book :—मला or माझ्यानें पुस्तक आणवतें, त्याला or त्याच्यानें काम करवलें, मुलाला or मुलाच्यानें तें पुस्तक वाचवेल, etc.

(*c*) The intransitive verbs (अकर्मकक्रियापदें) take neuter construction (भावेप्रयोग) in all tenses in this mood त्याला जाववतें, मला बसवलें, तिच्यानें बसवणार नाहीं. While the transitive potential verbs take either the object कर्मणि or the neuter भावे constructions in all tenses.

The object construction is possible when the object is uninflected and if inflected the verb takes the neuter construction, *e.g.*,

(1) *Object Construction* :—

माझ्यानें पुस्तक वाचवतें; तिला काम करवलें; आईला पाणी आणवेल; त्याला काठी घेववणार नाहीं.

(2) *Neuter construction* :—

आईला मुलास घेववतें, त्याला बहिणीस आणवलें, तिच्यानें भावास मारवत नाहीं, त्याला माझें बरें पाहावत नाहीं.

Note:—The potential verbs have object or neuter construction even in the present or future tense.

Causative Verbs

(1) The causal verbs are formed from transitive and intransitive verbs by adding वि or वि to the stem. ईव is sometimes appended in colloquial Marathi, *e.g.*, करणें=करविणें or करीवणें. चालणें=चालविणें or चालीवणें. The first forms are more common.

(2) All causative verbs are transitive verbs and they express that the action indicated by the verb is done by some other agency.

(3) *The characteristics are*:—

(1) The intransitive verbs when causative have one agent, *e.g.*, दगड हालतो; चाकर दगड हालवितो.

(2) The transitive causative verbs have two agents and the original subject is used with कडून,

e.g., हरी काम करतो Hari does the work. रामा हरीकडून काम करवतो or करवितो or करीवतो Rama causes Hari to work.

(4) The subject of the intransitive verb becomes an inflected or uninflected object in the causative, *e.g.*, दगड बसतो=तो दगड बसवितो. मूल निजतें=आई मुलाला निजविते.

(5) In the case of transitive verbs the original subject is used with कडून or करवीं or सांगून and the verb agrees with the new subject, *e.g.*, राम हरिण धरतो=सीता रामाकडून हरिण धरविते. तिनें पुस्तक वाचलें=आईनें तिच्याकडून पुस्तक वाचविलें.

(6) *Double Causatives*:—

बुडणें=जहाज बुडालें the ship sank. बुडविणें=वाऱ्यानें जहाज बुडविलें. बुडविवणें=देवानें वाऱ्याकडून जहाज बुडविवलें.

त्यानें रामाला सांगून माझ्याकडून तें पुस्तक करविवलें. तो माळी फुलें आणतो=साहेब माळ्याकडून फुलें आणवितो. मडमसाहेब साहेबास सांगून माळ्याकडून फुलें आणविवतात.

(7) *Other ways of forming the causative*:—

(*a*) By dropping वि or ववि and changing the initial अ to आ, *e.g.*, पडणें=पाडणें; तरणें=तारणें; सरणें=सारणें; गळणें=गाळणें; मरणें=मारणें; टळणें=टाळणें.

(*b*) By changing the initial उ to ओ and ट to ड, टणें=सोडणें; तुटणें=तोडणें; फुटणें=फोडणें; but फिटणें=फेडणें.

(*c*) Some verbs are made from nouns *e.g.*, :— राग = रागणें = रागावणें. बोल = बोलणें = बोलावणें, दुःख = दुखणें = दुखावणें, समज = समजणें = समजावणें, etc.

(*d*) Some verbs have altogether different forms पिणें (drink)—पाजणें; दिसणें (appear) or देखणें—दाखवणें; लागणें लावणें; रुतणें = रोवणें; खुपणें = खोवणें; गुंतणें = गोवणें जाणें = पाठविणें.

Note.—After the consideration of causatives and potentials it is well to note the *distinctions* between these forms.

(1) Potential :— आईला काम करवतें.

(2) Causative:— आई मुलीकडून काम करविते or करवते.

1. Potentials take व while causatives take वि or व.

2. The agent of the potential is inflected and that of the causative is regular and will be inflected in the past tense or in the subjunctive mood.

3. The construction in the potentials will never be कर्तरि or subject, while in the causative it will depend upon the tense and mood of the verb.

(1) त्याला चालवतें, (neuter con.) (2) त्याला काम करवेल, (object con.) (3) आई मुलाला चालवते, (कर्तरि) (4) आईनें मुलाला चालवावें, (भावे) (5) आईनें मजकडून पुस्तक आणविलें (कर्मणि).

III.

Participles and other verbal forms

The participles are derived from verbs and are chiefly used in forming compound tenses. There are four kinds of participles: – (1) The present participle (वर्तमानकालवाचक धातुसाधित); (2) the past participle (भूतकालवाचक); (3) the future participle (भविष्यकालवाचक); (4) the plu-perfect participle (पूर्वकालवाचक धा. अव्यय)

Formation and Uses

I. The *present participle* is formed by adding त to intransitive verbs, ईत to transitive verbs, and ता to all sorts of verbs to form adjectives while by तां and तांना to form adverbs; so there are five different endings for this participle. They are used to denote:—

(*a*) *Negatives* – तो बसत नाहीं; ती गाणें गात नाहीं.

(*b*) *Imperfect Tenses* – तो पुस्तक वाचीत होता, आहे, etc.

(*c*) *Habituals*—तो येत असतो, असे.

(*d*) *Continuatives* – तो मराठी वाचीत बसतो.

(*e*) *Emphasis*—तो वाचीत वाचीत जेवतो.

These are repeated when the principle verb shows motion or some action.

(*f*) *Inceptives*—तो जाता झाला; ती कविता पाठ म्हणती झाली.

(*g*) *Quality*—घरांत मिळवती बाई असून जाणता मनुष्य कोणी नाहीं.

The adverbial participles ending in तां are used to denote :—

(*a*) *Point of time*—दहा वाजतां या.

(*b*) *Simultancity*—वाचतां वाचतां मला झोंप लागली.

(*c*) *As soon as*—पत्र वाचतांच मला आनंद झाला.

(*d*) *Condition*—काम केलें असतां बरें वाटतें.

(*e*) *Potentiality*—त्याला मराठी लिहितां येतें.

(*f*) *Obligational Negative*—तुम्हीं जातां कामा नये
You must not go.

(*g*) *Without*—मला न कळवितां तो निघून गेला.

(*h*) *Even though*—लवकर ये म्हणून सांगतिलें असतांही तो वेळेवर आला नाहीं.

Those *ending in* तांना express :—

1. *While* :—खेळतांना वाचूं नका व वाचतांना बोलूं नका.

2. *The sense of an adjective* :—With the verb पाहणें and ऐकणें, मीं त्याला खेळतांना पाहिलें व गातांना ऐकिलें, I saw him play and heard him sing.

II. *The Past Participles* are formed by adding ला (decl.) to the stem of the verb and are used to express :—

(*a*) *Obligation* with पाहिजे, मला काम केलें पाहिजे; आपणाला देवावर विश्वास ठेविला पाहिजे; त्याला गेलें पाहिजे.

(*b*) *Perfect tenses*—तो गेला आहे, होता, etc.

(*c*) *Passive Voice*—पुस्तक वाचलें गेलें; तार पाठविली जाईल.

(*d*) *Sequence*—काम केल्यावर तो जेवतो; जेवल्यानंतर शाळेत जातो; शाळेंत गेल्याबरोबर शिक्षकास भेटतो; तसे केल्यामुळें शिक्षकास संतोष वाटतो.

(*e*) Condition with the dative ending—

पाऊस आल्यास जाऊं नका, कारण गेल्यास भिजाल व भिजल्यास आजारी पडाल. (If.....etc.)

or sometimes it means (since)—

त्याला गेल्याला (जाऊन) दोन महिने झाले two months elapsed since he has gone.

तिचें लग्न झाल्याला (होऊन) आज दहा वर्षें झालीं.

(*f*) When used in the genitive case it stands for a noun clause in the object.

(1) त्यानें पुस्तक लिहिल्याचें मला समजलें. (2) तो पास झाल्याचें मीं ऐकलें. (3) टांगा आल्याचें मला कळलें. (मला कळलें कीं 'टांगा आला.' Such sentences are expressed briefly by the above form.)

The Past participle in लेला (decl.) is used :—

(1) In a *passive compound* गाय बांधलेली होती.

(2) Instead of *an adjectival clause* आलेली बाई कोण आहे ? (जी बाई आली ती कोण ?).

(3) In *emphatic sentences* तेथें जाऊन पाहावें तों राम आपला बसलेला; रस्त्यांत पहावें तों जांभळें पडलेलीं.

III. The future participles formed by णार are used as a help for—

(1) *Negatives*—तो येणार नाहीं, (Nega. of येईल).

(2) *Prospective tenses*—तो येणार आहे-होता-असेल.

(3) *Emphatic forms*—मी गांवाला जाणार.

(4) *As adjectives*—गाणारी मुलगी कोणाची ? whose is the singing girl ? गाणारी मुलगी कोणची ? which is the singing girl ?

(5) *As nouns* (remain unchanged in crude forms) घोड्यावर बसणारानें (sometimes बसणाऱ्यानें) पायीं चालणारास हंसूं नये.

IV. The plu-perfect participle formed by adding ऊन to the stem of the verb is used in :—

(1) *Intensive construction*—कपडें धुवून टाक; पाणी फेकून दे, व भांडें धुवून ठेव.

(2) *Passives*—तिनें आपणांस गोंदून घेतलें she had herself tatooed.

(3) *Causatives*—तिनें मजकडून पत्र वाचून घेतलें.

(4) *Consecutive construction*—तो सकाळीं उठून, पोशाख करून, चहा पिऊन, सायकलवर बसून शाळेंत गेला.

(5) *Point of time*—मला येऊन पांच वर्षें झालीं.

(6) *Cause of an action*—लिहून लिहून तो अगदीं थकला.

(7) *Comparison*—शहाणा आहे असें समजून तो चढला आहे.

(8) *Completeness of action*—माझें पत्र वाचून झालें.

(9) *Although*—शहाणा असून तो फसला.

(10) *Emphasis*—चहा पिऊन तर पहा, काम करून पहा.

(11) *Idiomatic use*—With दाखविणें, He *read* me the book त्यानें मला पुस्तक वाचून दाखविलें.
He expressed his views to me त्यानें आपले विचार मला बोलून दाखविले.

(12) *Used as a gerund*— मी कोणाचें बोलून (बोलणें) घेणार नाहीं; I will not suffer anyboy's remarks.

Other Verbal Forms.

(1) A Gerund or a verbal noun is formed by appending णें to the stem of the verb *e g.*, करणें, बसणें, etc. It is a noun of the neuter gender and is declined like तळें. It is used as :—

(*a*) *Subject*—काम करणें चांगलें असतें.

(*b*) *Object*—मला काम करणें आवडतें.

(*c*) *Instrumental*—काम करण्यानें शक्ति वाढतें.

(*d*) *Dative of Purpose*—तो काम करण्यास बाहेर जातो.

(*e*) *Ablative*—बोलण्याहून करणें बरें.

(*f*) *Genitive*—काम करण्याचा कंटाळा करूं नये.

(*g*) *Locative*—तो नेहमीं अभ्यास करण्यांत गुंतलेला असतो.

(*h*) With भाग पडणें, it shows obligation.—मला काम करणें भाग पडतें or आहे.

(*j*) With होणें the gerund expresses potentiality माझ्यानें अलीकडे वाचणें होत नाहीं, Now-a-days I can't read म्हाताऱ्याला ओझें नेणें होणार नाहीं. त्याच्यानें चालणें होत नाहीं.

(*k*) The gerund itself is used in correspondence to express polite imperative सर्वत्र मंडळीस नमस्कार सांगणें; पत्राचें उत्तर लवकर पाठविणें.

(2) *Infinitives* or accusative singulars of gerunds are formed by adding ऊं to the stem of the verb, *e.g.*, करूं, बोलूं, चालूं, etc. They are used as under.

(*a*) Imparative negative—जाऊं नेका, बोलूं नको, etc.

(*b*) Subjunctive negative—त्यानें जाऊं नये, बसूं नये, etc.

(*c*) Verbal compounds—तो बसूं पहातो-शकतो लागतो-देतो.

(*d*) As a gerund with verbs—मावणें, येणें, आवरणें कोसळणें. त्याला रडूं मावेना; मला हंसूं येतें; तिला रडूं आवरत नाहीं; तें सोंग पाहून मला हंसूं कोसळलें.

(*e*) With येणें the infinitives of ऐकणें, हंसणें, and रडणें express the feeling possessed by the agent त्याला ऐकूं येतें; मला हंसूं येतें; त्या मुलग्याला रडूं येत नाहीं.

(*f*) With जाणें and घालणें it expresses the inceptive sense पाहूं जातां देव एक आहे; पाहूं गेलों तर महाबळेश्वर फार महाग आहे. त्यानें काम करूं घातलें आहे. मीं कपडे वाळूं घातले आहेत.

(*g*) With करणें the infinitive expresses willingness or offer त्यानें मला पुस्तक देऊं केलें he offered me a book. आईनें मुलीला बक्षीस देऊं केलें the mother offered a reward to her daughter.

(3) The *Dative Supine* is formed by adding आयास or आवयास or ला to the stem of the verb. कर+आवयास =करावयास. जा+आवयाला=जावयाला. It expresses :—

(*a*) *Purpose*—मी त्याच्याकडे खेळायास जातों.

(*b*) *Obligation*—मला जायाला पाहिजे.

(*c*) *Potentiality*—त्याला खेळायला होत नाहीं = (बनत नाहीं.) मला पुस्तक वाचायला सांपडत नाहीं, त्याला खेळ पाहायाला मिळाला नाहीं.

(*d*) *Force*—त्यानें मला बसायला लावलें.

(*e*) *Feeling*—मांस पाहून मला ओकायला होतें.

(*f*) *Shame or fear*—खुर्चीवर बसायला मला लाज वाटते, खुर्चीवर बसायला मला भीति वाटते.

(*g*) *Complement of adjectives*—आंबा खायाला गोड आहे, ती गोष्ट बोलायला सोपी आहे पण करायला कठीण आहे.

(*h*) *Complement of verbs like*—सांगणें, शिकविणें, बोलावणें, मीं त्याला जायला सांगितलें, त्यानें मला मराठी बोलायला शिकविलें, तिनें मला जेवायला बोलाविलें.

(4) The *Genitive Supine* is formed by adding आयाचा = आयचा or आवयाचा to the stem of the verb *e.g.*, कर = करायचा or करावयाचा; जा = जायचें or जावयाचें; घे, ने and दे become घ्यावयाचा, न्यायचें and द्यायची etc.

It is used to denote :—

(1) *Intention* (nominative subject) तो उद्यां नगराला जायचा आहे (जाणार).

(2) *Habitual action* तो दररोज पुस्तक वाचायचा ; तें कुत्रें घर राखायचें ; ती पाणी आणायची (she used to bring water).

(3) Necessity (Dative agent) मला रोज जायाचें पडतें or जायाचें असतें. तिला गाडींत बसायचें.

(4) Moral obligation—त्यानें जायचें होतें he should have gone.

(5) Shame or fear—मला बसायची लाज वाटते or भीति वाटते.

(6) An adjective—वाचायचें पुस्तक; बसायची खुर्ची.

(7) For subjunctive mood—तुम्हीं काम करायचें (करावें).

(8) Have to—हें काम कोणीं करायचें? who has to do this work? टांगा कोणीं आणायचा?

(9) Idiomatic use—बायकांनीं शाळेंत जायचें मग स्वयंपाक कोणीं करायचा? If women are to go to school, then I wonder, who is to cook?

(10) Passive use—पुस्तक वाचायचें राहिलें आहे. The work has to be finished, काम करायचें राहिलें आहे.

Supines

These Dative and Genitive Supines like जायास and जायचा are distinguished from the dative and genitive cases of the gerunds like जाण्यास and जाण्याचा because the *supines* can be used as subjects or objects, while gerunds in these cases are not so used.

I. तो जाण्यास निघाला and तो जायास निघाला, are the same in meaning. (He set out to go).

II. त्याची जाण्याची वेळ झाली and त्याची जायची वेळ झाली. Both mean 'It is time for him to go.'

III. *Supines* used as subjects—त्याला घोड्यावर बसायास येतें. (2) त्याला येथें बसायचें आहे. *Supines* used as objects—(1) तो मला वाचायास शिकवितो. (2) त्यानें घरीं जावयाचें ठरविलें. (This view is not accepted by all.)

IV

Moods (अर्थ).

The mood of a verb is the form in which the verb is used to express the mode of the action. These moods are generally four. (1) Indicative Mood (स्वार्थ), (2) The Imperative Mood (आज्ञार्थ), (3) The Subjunctive Mood (विध्यर्थ), (4) The Conditional Mood (संकेतार्थ).

Of these the Imperative commands, the Subjunctive expresses duty, while the Conditional states that the happening of one thing depends upon the happening of the other.

Indicative Mood (स्वार्थ.)

The Indicative Mood states a fact in affirmative, negative or interrogative form and expresses only the relations of present, past or future time.

(1) *Indicative Proper*—तो गेला; ती बसली नाहीं.

(2) *The Interrogative form*—तो कां आला? ते मुलगे खेळतात काय?

(3) *The Potential form*—रामाला अलीकडे पायीं चालवतें.

(4) *The Infinitive form*—तो वाचूं शकतो; ती बोलूं देते; तो जाऊं लागतों.

(5) *The Dubitative form*—तो चालत-चालला-चालणार असेल-(नसेल). तो चालत-चालला-चालणार असावा-(नसावा).

These three show the present, past and the future dubitative forms.

Imperative Mood
(आज्ञार्थ)

Conjugation of the verb.

Affirmative forms.	Negative forms.
मी खेळूं May I play	मी खेळूं नये?
तूं खेळ Play	तूं खेळूं नकोस.
तो-ती-तें खेळो Let him play	तो-ती-तें न खेळो.
आम्ही खेळूं Let us play	आम्ही खेळूं नये-न खेळूं.
तुम्ही खेळा Play	तुम्ही खेळूं नका.
ते-त्या-तीं खेळोत Let them play	ते-त्या-तीं न खेळोत.

Of these the first and the third persons are not really Imperative. They really belong to the Subjunctive mood, but it is the practice to use them in the Imperative Mood.

Uses of Forms

(1) The first person asks *permission.*

मी त्याला पुस्तक देऊं? May I give him the book? मी आंत येऊं कां? May I come in? मी घरीं जाऊं?

(2) The third person expresses *desire* or *curse.*

नवीन वर्ष सुखकारक होवो A happy new year! आज तो मला पुस्तक देवो! May he give me the book today! देव सर्वांचें बरें करो! May God bless all! हा नाताळ सकलांस सुखकर होवो! A happy Christmas!

(3) The second person gives *command.*

मुलांनो! गप बसा. बोलूं नका.

The command may be expressed in four different forms, *e.g.*, *Send me a letter.* (1) मला पत्र पाठीव. (2) मला पत्र पाठवावें. (3) मला पत्र पाठविणें. (4) मला पत्र पाठवायचें. Of these 2, 3, and 4 are polite forms.

true imperative

(4) This form with आपण (I) idiomatically expresses duty :—आपण कशाला जा तिकडे? आपण कां बोला? Here Verbs जा and बोला mean जावें, बोलावें.

The Subjunctive Mood. (विध्यर्थ.)

Conjugation of Intransitive Verb

(चालणें)

Uninflected Subject.

मी चालावा-वी-वें I may walk	मी न चालावा-etc.
तूं चालावास-वीस-वेंस	तूं न चालावास.

तो चालावा ती चालावी तें चालावें	तो न चालावा. ती न चालावी. तें न चालावें.
आम्ही चालावें-व्या-वीं	आम्ही न चालावें etc.
तुम्ही चालावें-व्या-वीं	तुम्ही न चालावें.
ते चालावे	ते न चालावे.
त्या चालाव्या	त्या न चालाव्या.
तीं चालावीं	तीं न चालावीं.

In the above formation the verb is used in the subjective construction to express doubt or possibility. These forms are very rarely used.

The Most Common Formation.

Inflected Subject.

मीं-आम्ही तूं-तुम्ही त्यानें-तिनें-त्यानें त्यांनीं	चालावें Should walk	मीं-आम्ही तूं-तुम्ही त्यानें-तिनें-त्यानें त्यांनीं	न चालावें. or चालूं नये.

In this formation the verb is used in the neuter construction and generally expresses duty.

Conjugation of Transitive Verb
(वाचणें)

(*a*) Objective construction with uninflected object generally expresses duty.

मीं-तूं-त्यानें-तिनें-त्यानें आम्हीं-तुम्हीं-त्यांनीं	Object	वाचावा-वी-वें. वाचावें-व्या-वीं.

Negative Forms.

मीं-तूं-त्यानें-तिनें-त्यानें
आम्हीं-तुम्हीं-त्यांनीं } वाचूं नये

(*b*) Neuter construction with inflected object generally expresses duty.

मीं-तूं-त्यानें-तिनें-त्यानें
आम्हीं-तुम्हीं-त्यांनीं } भेटावें or बोलवावें.

Negative Forms

मीं-तूं-त्यानें-तिनें-त्यानें
आम्हीं-तुम्हीं-त्यांनीं } न भेटावें-भेटूं नये.

In this mood the agent as a general rule is inflected in the instrumental case, and then the intransitive verb will be in the neuter singular, while the transitive verbs will agree with the object, and will be in the neuter singular if it is inflected. In very few cases of intransitive verbs the agent is in the nominative when the verb expresses doubt or probability, *e.g.*,

(1) *Intransitive verbs*—त्यानें सकाळीं यावें, (Instr.) तो सकाळीं यावा, (Nom.)

The first means 'he should come in the morning' while the second means 'He is likely to come in the morning.

(2) *Transitive verbs*—त्यानें पुस्तक घ्यावें, (obj. con.) त्यानें मला बोलवावें (neu. con.)

(3) *Anomalous verbs.*—are regular like transitive verbs in this mood, तिनें मराठी शिकावें. (कर्माणि) त्या मुलानें मला भेटावें. (भावे).

As regards the *Conjugation*, note the following forms :—

(1) दे—द्यावा, द्यावी, द्यावें. etc. (should give). (2) ने—न्यावा, न्यावी, न्यावें. etc. (should carry). (3) घे—घ्यावा, घ्यावी, घ्यावें. etc. (should take). (4) पी—प्यावा, प्यावी, प्यावें. (should drink). (5) भी—भ्यावा, भ्यावी, भ्यावें. (should fear). (6) हो—व्हावा, व्हावी, व्हावें. (should become). (7) धू—धुवावा, धुवावी, धुवावें (should wash). (8) ये—यावा, यावी, यावें. (should come).

The subjunctive mood is used to signify :—

(1) *Duty*—मीं मराठी शिकावें. तिनें अभ्यास करावा.

(2) *Doubt or Probability*—यंदां फार थंडी पडावी, उद्यां पत्र यावें. तो पास व्हावा. ती बाई घरीं असावी.

(3) *Permission*— मीं आंत यावें काय? मुलांनीं घरीं जावें काय?

(4) *Habitual Action*—त्यानें लहानपणीं नेहमीं खेळावें.

कचानें रोज सकाळीं लवकर उठावें, गाईची सेवा करावी, नंतर कंद मुळें समिधा आणाव्या, गाईना रानांत न्यावें, गुरूंना सर्वदां प्रसन्न ठेवावें, असा त्याचा नित्य क्रम होता.

This is a good illustration of subjunctive mood expressing *one's habits*. This sort of expression can be substituted by imperative verbs as shown below.

रोज सकाळीं ऊठ, गाईची सेवा कर, कंद मुळें समिधा आण, गाईना रानांत ने, गुरुंना सर्वदां प्रसन्न ठेव, असा कचाचा नित्यक्रम होता.

(5) *Imperative*—यावें, साहेब, खुर्चीवर बसावें.

(6) *Wonder*—काय! तुम्हीं खद्धां असें म्हणावें?

(7) *A substitute for present tense*—फुल झाड पाहावें तों हिरवें दिसतें आणि फुलें पहावीं तर पांढरीं.

The Subjunctive Mood takes the compound tenses as shown below :—

(1) तो काम करीत असावा (Imperfect). (2) त्यानें काम केलें असावें (Perfect). (3) तो काम करणार असावा (Prospective).

The *Past tense* of subjunctive forms is obtained in two ways :—

(1) त्यानें बाहेर जावें will be त्यानें बाहेर जावें होतें or त्यानें बाहेर जायचें होतें he should have gone out.

(2) त्यानें बाहेर बसावें will be त्यानें बाहेर बसावें होतें or बसायचें होतें he should have sat outside.

The Conditional Mood

The following are the types of sentences, the formation and use of which is to be considered in these pages.

(1) **Conditional** (Simple tense).

If he comes to me, I shall give him the book जर तो मजकडे आला तर मी त्याला पुस्तक देईन.

(2) **Conditional** (Compound tense).

If he *is going* to Bombay, it will be well जर तो मुंबईस जात असला तर बरें होईल.

If he *has gone* to 'Nagar, he will bring my book जर तो नगराला गेला असला तर माझें पुस्तक आणील.

If you are *about to go*, then he will also come जर तुम्ही जाणार असला तर तोही येईल.

(3) **Conditional** (Contrary to fact).

तो नगराला जाता तर माझें पुस्तक आणता or तो नगराला गेला असता तर त्यानें माझें पुस्तक आणलें असतें *Had* he gone to 'Nagar, he *would have* brought my book.

The clear understanding of the construction is a most important point in the study of the Marathi Conditional Mood. No satisfactory exposition can be put before English speaking students, who are inclined to compare it with English expressions in their various shades of meaning. English is copious and offers many sentences in this mood which cannot be so variously rendered in Marathi. In this mood there are generally two sentences, one of which expresses either doubt or supposition. Both are joined by the subordinating conjunctions like 'If', 'then', etc., *e.g.*, 'जर', 'तर'.

There are two types of Conditionals :—

(1) *Ordinary Conditionals,* and (2) *Contrary to fact.*

In Marathi the ordinary conditional sentences indicate that the truth of the principal sentence depends upon the truth of the subordinate sentence.

In this sense the verb of the subordinate clause is generally put in the past tense and sometimes in the future tense. Simple tense in English takes simple tense in Marathi, so also compound tenses take compound tenses. The element of *fact* or *doubt* depends upon the context :—

जर तो आला तर मी बाहेर जाईन means—

(1) If he *comes,* I shall go out.

(2) If he *came,* I shall go out.

(3) If he *will come,* I shall go out.

(4) If he *should come,* I will go out.

(5) If he *were to come,* I shall go out.

Sometimes "*would*" is used for present and future time in Conditional sentences.

(1) Would that he were young again ! तो पुन्हा तरुण होईल तर किती चांगलें होईल !

(2) It would not be wise if you avoid lessons तुम्ही आपले धडे चुकवाल तर शहाणपणाचें होणार नाहीं.

(3) I would not play, should it rain पाऊस पडला तर मी खेळणार नाहीं.

The above-mentioned sentences clearly indicate the following rules :—

I

The affirmative or negative verb in a simple tense can be translated into Marathi either in the past tense or, in the future tense; but generally in the former :—

(1) It will be well, if she *reads* the book जर तिनें पुस्तक वाचिलें तर बरें होईल.

(2) I shall thank her, if she will *send* me a watch तिनें मला घड्याळ पाठविलें तर मी तिचे आभार मानीन.

(3) Do read the book if the Pandit printed it पंडितांनीं पुस्तक छापिलें तर तें जरूर वाचा.

II

The second step in the construction of conditional sentences is to know how to translate compound verbs from English into Marathi :—

The auxiliary verb असणें with its forms of Past or Future Tense are to be joined to the respective participles of verbs.

(1) Give him the book if he *is going* to Poona.
जर तो पुण्याला जात असला तर त्याला पुस्तक द्या.
(Neg.) जर तो पुण्याला जात नसला तर त्याला पुस्तक देऊं नका.

(2) It will be well, if she *has read* the book.

तिनें पुस्तक वाचलें असलें तर बरें होईल.

(Neg.) तिनें पुस्तक वाचलें नसलें तर बरें होणार नाहीं.

(3) I will come with you if you *are going* to 'Nagar जर आपण नगरला जाणार असला तर मीही येईन.

Give her the book to read, if she is not going to play ती जर खेळणार नसली तर तिला वाचायला पुस्तक द्या.

(4) I will help him if he *has to learn* Marathi जर त्याला मराठी शिकायचें असेल तर मी मदत करीन.

(5) He will take the book if he wants to read it त्याला पुस्तक वाचायला पाहिजे असलें तर तो घेऊन जाईल.

(6) I will buy the book if you want it आपणांस पुस्तक पाहिजे असेल तर मी विकत घेईन.

III

Some sentences are conditional in form. They are joined by the conjunctions जर—तर. But when such sentences are a part of conversation, they express truth. The verb of the principal sentence is used in the *present tense*. Such sentences are:—

(1) मी जर एथें आहें तर तुम्ही मला ती गोष्ट कां विचारीत नाहीं.

(2) बोटांत जर आंगठी आहे तर ती पहाण्यास आरसा नको.

(3) जर मी तुम्हांस पुस्तक देतों आहें तर तुम्ही कां घेत नाहीं?

(4) जर आबा रागवतात तर रागावूं द्या.

(5) तुम्ही जांभळें खातां तर खुशाल खा.

Above we have seen many sentences of the type of *ordinary conditional* forms. They lead us on to the consideration of another difficult point—that of *Doubt*. In English such sentences presuppose doubt. They are Dubitative conditional sentences. In Marathi we have to divide this ordinary conditional into two parts :—(1) *Conditional with doubt*. (2) *Conditional without doubt*.

I *Dubitative sentences*—(*a*) The Indefinite future tense is used to suggest doubt, *e.g.*, (1) तो येईल तर मी त्याला बक्षीस देईन. (2) रामा दगड उचलील तर बरं होईल. (3) तुम्ही तें पुस्तक आणाल तर मी वाचीन.

or

(*b*) Forms असला-ली-लें etc., joined to present, past, or future participles suggest an idea of *doubt*.

(1) तो वाचीत असला तर त्याला त्रास देऊं नका.

(2) ती आली असली तर तिला बसायला सांगा.

(3) तो मुलगा जर येणार असला तर त्याला पाठवा.

All conditional sentences express *doubt* to some extent but with असला, etc., it becomes more prominent. These are called Dubitative sentences.

I

Conditional without doubt

The Europeans will not understand this at all as this use is curious. These are formal conditional

sentences, in which जर–तर sometimes mean "when." In such sentences the degree of doubt is less, or is merely formally expressed.

(1) एका पैशाला जर दोन आंबे मिळतात तर चार पैशाला किती ?

(2) तूं बाहेर जातोस तर तुझें पुस्तक मला दे.

(3) तुम्ही पोष्टांत जातांच आहां तर माझें एवढें पत्र टाका.

(4) जर तुम्ही येणारच आहां तर माझी पेटी आणा please bring my box if you are to come tomorrow.

Conditional sentences are always complex sentences, but there are some ways to express them without the use of जर–तर. They are four :–

(1) The dependent clause can be joined to the principal clause by म्हणजे or कीं (then) instead of जर and तर. पुष्कळ काम केलें तर थकवा येतो. One gets tired, if one works hard; becomes (*a*) पुष्कळ काम केलें म्हणजे थकवा येतो. or (*b*) पुष्कळ काम केलें कीं थकवा येतो.

(2) This complex sentence may be transformed into a simple sentence by putting the past participle of the verb from the dependent clause into the dative स or sometimes into the instrumental case :—फार काम केलें तर थकवा येतो may be changed into (*a*) फार काम केल्यास थकवा येतो; or (*b*) फार काम केल्यानें थकवा येतो.

(3) The dependent clause may be connected to the principal clause by using असतां between the

two sentences, or sometimes by using the pluperfect participle of the verb from the subordinate clause :—Hence फार काम केलें तर थकवा येतो becomes फार काम केलें असतां थकवा येतो ; or (*b*) फार काम करून थकवा येतो.

(4) The negative conditional sentence can be joined to the principal clause by using the past participle crude form to शिवाय or वांचून, जर काम केलें नाहीं तर बरें वाटत नाहीं becomes, काम केल्यावांचून बरें वाटत नाहीं or काम केल्याशिवाय बरें वाटत नाहीं or काम केल्याविना बरें वाटत नाहीं One does not feel fresh if one does not work.

II

Conditional

(*Contrary to fact.*)

This is really a mood. The statements made in both sentences are doubtful—nay, sometimes quite contrary to the actual happening. The mood has its special conjugation of verbs which does not indicate the element of time. The time element is expressed by time-indicating adverbs like काल, मागें, पूर्वी for the past tense, आतां, आज for the present tense, and पुढें, उद्यां, मग for the future tense.

The conditional forms have to be used in both the subordinate and the principal clauses. In English this mood is used in the following ways:—

1. If I *were* young, it would be nice मी तरुण असतों तर बरें होतें.

2. If my friend Ram *were not* your father, I should have killed you just now माझा मित्र राम तुझा बाप नसता तर मीं तुला आतांच्या आतां ठार मारलें असतें.

3. Had he a son, he would not have adopted another boy जर त्याला मुलगा असता, तर त्यानें दुसरा मुलगा दत्तक घेतला नसता.

(4) If it had rained, I would not have gone, पाऊस पडला असता तर मी गेलों नसतों. My father would have caught the thieves, had they not run away जर चोर पळाले नसते तर माझ्या बापानें त्यांना पकडलें असतें.

From the careful reading of the above sentences; one is sure to see the fitness of the name given to this mood. This mood is conditional *Contrary to Fact;* now we shall consider the facts of the above sentences.

The facts are in order:—

(1) मी तरुण नाहीं; हें बरें नाहीं. These facts are expressed in this mood thus:—मी तरुण असतों तर बरें होतें.

(2) राम तुझा मित्र आहे; म्हणून मी त्याला ठार मारीत नाहीं.

(3) त्यानें मुलगा दत्तक घेतला, कारण त्याला मुलगा नव्हता.

(4) पाऊस पडला नाहीं म्हणून मी गेलों.

(5) चोर पळाले, म्हणून माझ्या बापानें त्यांना पकडलें नाहीं.

चोर पळाले म्हणून माझ्या बापानें त्यांना पकडलें नाहीं. Hence it is clear that the affirmative fact can be put into the negative form or the negative fact can be put into the affirmative form in *contrary to fact* mood :—

Let us change the following facts into this mood :—

(1) त्या मनुष्याला मुलगा नव्हता म्हणून त्यानें दत्तक घेतला. The man had no son, and so he adopted one.

Contrary to Fact.

त्या मनुष्याला मुलगा असता तर त्यानें दत्तक घेतला नसता.

(2) मी पंडिताला भेटलों नाहीं कारण ते घरीं नव्हते. I did not see the Pandit because he was not in the house.

Contrary to Fact

जर पंडित घरीं असते तर मी त्यांना भेटलों असतों.

(3) त्यानें दुसरें पुस्तक पाहिलें नाहीं म्हणून त्याचा गैरसमज झाला. Changed into *Contrary to Fact*, त्यानें दुसरें पुस्तक पाहिलें असतें तर त्याचा गैरसमज झाला नसता.

This sort of exercise and drilling will properly fix this mood. This should be resorted to, when such sentences occur in the course of reading the texts.

Conjugation of Verbs

The verbs have either simple or compound forms in this mood. The endings are those of the present

tense, indicative mood with some alterations which deserve notice.

Intransitive Verb

Simple Forms.

Affirmative–		Negative.
मी बसतों-तें-तें	If I had sat	मी न बसतों-तें-तें.
तूं बसतास-तीस-तेस		तूं न बसतास etc.
तो बसता		तो न बसता.
ती बसती		ती न बसती.
तें बसतें		तें न बसतें.
आम्ही बसतों		आम्ही न बसतों.
तुम्ही बसतां		तुम्ही न बसतां.
ते बसते		ते न बसते.
त्या बसत्या	If they had sat	त्या न बसत्या.
तीं बसतीं		तीं न बसतीं.

Compound Forms.

These are formed by joining the present, past and the future participles to the conditional forms of असणें which is to be conjugated like बसणें as shown above.

Affirmative	(To sit)	Negative.
मी बसलों असतों, बसलें असतें etc.		मी बसलों नसतों.
तूं बसला असतास-असतीस-असतेंस		तूं बसला नसतास etc.
तो बसला असता		तो बसला नसता.
ती बसली असती	If they had sat	ती बसली नसती.
तें बसलें असतें		तें बसलें नसतें.

आम्ही बसलों असतों	आम्ही बसलों नसतों.
तुम्ही बसलां असतां	तुम्ही बसला नसतां.
ते बसले असते	ते बसले नसते.
त्या बसल्या असत्या	त्या बसल्या नसत्या.
तीं बसलीं असतीं	तीं बसलीं नसतीं.

The present participle बसत and the future participle बसणार may be substituted for बसलों, etc., but they are not very common; *e.g.*, तो बसत असता; तो बसणार असता etc.

Transitive Verbs.

Simple Forms.

Subject-Construction.

Affirmative	(To send)	Negative.
मी पाठवितों-तें-तें		मी न पाठवितों-तें-तें.
तूं पाठवितास-तीस-तेंस		तूं न पाठवितास-तीस-तेंस.
तो पाठविता-ती-तें	Had he sent	तो न पाठविता-ती-तें.
आम्ही पाठवितों		आम्ही न पाठवितों.
तुम्ही पाठवितां	Had they sent	तुम्ही न पाठवितां.
ते पाठविते-त्या-तीं		ते न पाठविते त्या तीं.

पाठविणें.

Compound Forms.

Participles पाठवीत—पाठविलें—पाठविणार are joined to असता–ती–तें or नसता–ती–तें; the verb is used with *Nominative Subject,* with present and future participles, *e g.*, तो पाठवीत असता or पाठविणार असता.

It takes either *object* or *neuter construction*, with past participles.

Object Construction

मीं, आम्हीं तूं, तुम्हीं त्यानें, तिनें, त्यानें, त्यांनीं	पाठविला असता. पाठविली असती. पाठविलें असतें, or पाठविले–ल्या–लीं असते–त्या–तीं.

Neuter Construction

मीं, आम्हीं, तूं, तुम्हीं, त्यानें, तिनें, त्यानें, त्यांनीं	पाठविलें असतें.

Note—With the past form, the subject of transitive verbs, with the exception of anomalous verbs, is used in the instrumental case.

These forms—simple and compound—are used as shown below:—

(1) Intransitive verb.

(*a*) It would be well if it had rained जर पाऊस पडता तर बरें होतें (simple). जर पाऊस पडला असता तर बरें झालें असतें (compound form).

(2) Transitive verb.

If he had brought the book, she would have given him the money.

(*a*) जर तो पुस्तक आणिता तर ती त्याला पैसे देती.

(*b*) जर त्यानें पुस्तक आणिलें असतें तर तिनें त्याला पैसे दिले असते, (compound form).

A General Note.

(1) The negative form of the simple construction is made by putting न before the verb while in the compound form न is joined to असणें to form नसणें.

(*a*) जर मी पुण्याला न जातें तर मला पुस्तक न मिळतें.

(*b*) जर मी पुण्याला गेलें नसतें तर मला पुस्तक मिळालें नसतें.

(2) The continuity of action is indicated by the use of the present participle जर ती बाई नेहमीं गात असती तर बरें झालें असतें : while the prospective sense is brought out by the use of future participles.

(*a*) जर रामा धडा करणार असता तर बरें होतें.

(*b*) जर तूं येणार असतास तर तीही आली असती

The Tense of Conditional Sentences.

The form of the verb, by itself indicates no time. It is the time-indicating adverb that serves this purpose. *e.g.*, जर तो आला असता तर मीं त्याला चाकू दिला असता, indicates neither future nor past nor present time by itself. The time may be ascertained in some cases from the context ; otherwise it can only be found by observing the adverb.

Present Tense

(1) कर्तरि=तो आतां जातां तर बरें होतें. (2) कर्मणि=त्यानें आज पुस्तक वाचलें असतें तर मीं नेलें असतें. (3) भावे=मुलीनें आतां भावाला पाहिलें असतें तर तिनें त्याला घरीं बोलाविलें असतें.

Past Tense.

(1) कर्तरि=तो काल आला असता तर बरें होतें. (2) कर्मणि=त्यानें पूर्वीच पत्र वाचलें असतें तर त्यानें उत्तर लिहिलें असतें. (3) भावे=तिनें काल मला पाहिलें असतें तर बरें होतें.

Future Tense.

(1) कर्तरि=तो उद्यां येता तर बरें होतें. (2) कर्मणि=त्यानें उद्यां तें काम केलें असतें तर बरें होतें (3) भावे=त्यानें मला ऊद्यां बोलाविलें असतें तर मी त्याला भेटलों असतों.

Constructions
(प्रयोग.)

The construction of a verb means its agreement with the uninflected word in the sentence. When the verb agrees with its subject in number, gender, and person, the agreement is called 'कर्तरि' '*Subjective*'. When the verb agrees with its object the agreement is called 'कर्मणि' '*Objective.*' When both the subject and the object are inflected, the verb is neuter singular and then the agreement is called 'भावे' '*Neuter.*' In so-called "Impersonal verbs," the verb is likewise in the neuter singular. Then the agreement is called 'भावकर्तृक' '*Impersonal.*' Thus the constructions are:—

(1) कर्तरि—(सकर्मक) तो मराठी शिकला.
(अकर्मक) तो मुलगा बाहेर बसला.

(2) कर्मणि—त्याच्यानें पत्र वाचवतें.
हरीनें पेटी उघडली.

(3) भावे—(सकर्मक) त्यानें मला कारभारी नेमिलें.
(अकर्मक) त्यान जावें; हरीला चालवतें.

(4) भावकर्तृक—आतां सहा वाजतां उजाडतें.
पुण्यांत फार उकडतें.

These constructions have to be traced to four moods.

(1) In the Indicative Mood the construction is कर्तरि excepting the past tense, the perfect tenses and the genitive supines of transitive verbs. The potential verbs take either the object or the neuter constructions in all tenses, *e.g.*, तो चाल्तो; ती काम करिते; मी पुस्तक आणीन; तो पाणी प्याला; तो पुस्तक वाचणार आहे; मी काम करीत आहें are instances of subject constructions, while त्यानें काम केलें; त्याला काम केलें पाहिजे; त्याला काम करावें लागतें; त्याला काम करावयाचें आहे; त्याला काम करवतें are instances of objective construction. त्यानें मला बोलाविलें; त्याला गेलें पाहिजे; त्याला जावें लागतें; त्याला जावयाचें होतें are instances of neuter construction.

(2) In the Imperative Mood, the construction is always subjective, *e.g.*, तो जावो; तूं काम कर; तो काम करो; ते पुस्तकें वाचोत, etc.

(3) In the Subjunctive Mood, the intransitive verbs take the subject or neuter construction, *e.g.*, तो घरीं जावा; त्यानें घरीं जावें, while the transitive verbs take either the objective or neuter construction.

(1) त्यानें गाडी करावी; (2) त्यानें मला भेटावें.

(4) *Conditional Mood.*

In the 'contrary to fact' conditional the simple forms of verbs of either kind take the subjective construction, *e.g.*,

जर पाऊस पडता तर बरें होतें; जर तो काम करीत असता तर मी त्याला पैसे देतों; जर ती पुस्तक आणणार असती तर बरें होतें; while the sentences with past participles of transitive verbs take either the object or neuter construction.

Objective Construction.

जर त्यानें काम केलें असतें तर तिनें त्याला पैसे दिले असते.
जर तिनें पुस्तक पाहिलें असतें तर तिनें तें विकत घेतलें असतें.

Neuter Construction.

जर त्यानें मला पाहिलें असतें तर बरें होतें.
जर मीं त्याला बोलाविलें नसतें तर बरें होतें.

I

Subject Construction.

This construction is possible in the following cases :—

(अकर्मक कर्तरि.)

(1) With *intransitive* verbs in the indicative mood and optionally in the subjunctive mood. *e.g.*, तो खालीं बसला; तो आज यावा.

(सकर्मक कर्तरि 2 & 3.)

(2) With all transitive verbs and causative verbs in all tenses of the indicative mood except the past and the perfect tenses *e.g.*, तो पुस्तक वाचील; ती पुस्तक वाचीत होती; देव मला चालवितो; देव पाऊस पाडील etc.

(3) With anomalous verbs in all tenses of the indicative mood *e.g.*, तो मराठी शिकला; ती मला भेटेल; ती पाणी प्याली; कुत्रा प्राणास मुकला; त्या बाया कविता म्हणाल्या.

(4) With the simple form of the conditional contrary to fact *e.g.*, जर तो जाता तर बरें होतें; जर ती पुस्तक उघडती तर तिला चित्र दिसतें.

(5) With verbal compounds taking the nominative subject, *e.g.*, तो गेला पाहिजे; तो जायचा होता.

II

Objective Construction.

(कर्मणि प्रयोग.)

This construction is possible in the following cases.

All *transitive* and *causative* verbs take this in:—

(1) *The Past Tense*—त्यानें धडा वाचला. देवानें पाऊस पाडला. लोकांनीं त्याचा द्वेष केला.

(2) *Perfect Tenses*—देवानें दुष्काळ घालविला आहे. त्यानें पुस्तक फाडलें होतें.

(3) *Subjunctive Mood* when the object is uninflected.

(*a*) त्यानें धडा वाचावा. (*b*) तिनें लेखणी करावी. (*p*) देवानें पाऊस पाडावा. (*c*) त्यानें गाय धरावी, but देवानें पावसास पाडावें and त्यानें गाईस धरावें will be instances of *Neuter* construction.

(4) The Potential forms of transitive verbs take this construction with uninflected object, the agent always being inflected :—

(1) त्याच्यानें काम करवतें (Present tense). (2) त्याला काम करवेल (Future tense).

(5) In some verbs like आवडणें, वाटणें, मिळणें, दिसणें, कळणें, समजणें and सांपडणें, the agent is put in the *dative case*, and therefore the verbs agree with their objects in present, past and future tenses :—

(1) त्याला घोडा आवडतो, (2) तिला पत्र मिळालें, (3) मला खुर्ची सांपडली, (4) तुम्हांला ती बातमी समजली काय? (5) त्या मुलग्याला आनंद वाटतो.

(This view of regarding these verbs as transitive is not accepted by some of the Marathi Grammarians. In their opinion they are intransitive

verbs and take the subjective construction. This is a debatable point.)

(6) Anomalous verbs with *uninflected* objects take the object construction in the subjunctive mood:—

(*a*) त्यानें धडा विसरावा. (*b*) तिनें चहा प्यावा. (*c*) त्यानें कविता म्हणूं नये. (*d*) तिनें मराठी न शिकावें. (*e*) तिनें नेहमीं वाट चुकावी.

(7) The conditional compound form of the *contrary to fact* takes this construction when the object is uninflected :—

जर त्यानें **धडा वाचला** असता तर मीं त्याला अर्थ विचारला असता.

(8) Obligational verbal compounds of the transitive verbs with uninflected objects are used in this construction.—*e.g.*,

(1) त्याला औषध **घेतलें पाहिजे.** (n) (2) त्याला गाडी **करावी लागते.** (f) (3) त्याला धडा **करावयाचा होता** (m)

III

Neuter Construction

(भावे प्रयोग.)

This construction is possible when both the subject and the object are inflected. The personal objects are generally inflected. The sentence **तो मला बोलावतो** becomes **त्यानें मला बोलाविलें** in the past tense. And here the subject and the object are both

inflected and therefore the construction is *Neuter*. The neuter construction is found:—

(1) With the transitive verb taking an inflected object in the past tense or perfect tenses.

(सकर्मक भावे 2 & 3)

(*a*) त्यानें मला पाहिलें; आईनें मला पाठविलें आहे–होतें–असेल; त्यानें रामाला मारिलें होतें.

(2) With a transitive verb taking an inflected object in the subjunctive mood.

त्यानें कुत्र्यास धरावें; आईनें मला बोलवावें; त्यानें मला घरीं आणावें.

(3) With a transitive potential verb taking an inflected object.

त्याच्यानें मला मारवतें; मला तिला आणवत नाहीं; त्याच्यानें मला चांगल्या स्थितींत पाहावत नाहीं.

(अकर्मक भावे 4 & 5).

(4) With an intransitive verb in the subjunctive mood :—त्यानें जावें; मीं बसावें; रामानें हंसावें.

(5) With an intransitive verb in the potential form :—माझ्यानें घरीं जाववतें; त्याला गाडींत बसवतें;

(6) With verbal compounds like उत्पन्न करणें; 'to create' खूष करणें; 'to please' संतुष्ट करणें; 'to satisfy' in the past tense :—देवानें मला उत्पन्न केलें; मुलांनीं आईबापांना संतुष्ट करावें; पत्नीनें पतीस नेहमीं खूष ठेवावें etc.

(7) For factitive verbs like मानणें, to consider नेमणें, 'to appoint' समजणें 'to regard' म्हणणें 'to say' and करणें 'to do', निवडणें 'to choose', in the past tense, perfect tenses and in the subjunctive mood:—
रामानें मारुतीला मित्र **मानिलें**; मुलांनीं शिक्षकास पूज्य **मानावें**; शिक्षकांनीं रामाला चिटणीस नेमिलें; बादशहानें लॉर्ड आयर्विनला व्हाईसराय नेमिलें; त्यानें मला भाऊ समजावें; रामानें मला नेहमीं बाळ म्हणावें व मीं त्याला दादा म्हणावें. लोकांनीं रामाला राजा केलें; सभासदांनीं पटेलना अध्यक्ष केलें or निवडलें.

(8) The obligational verbal compounds also take this construction.

(*a*) मला पुण्याला गेलें पाहिजे. (*b*) मला पुण्याला जावयाचें आहे. (*c*) मला पुण्याला जावें लागलें. (*d*) मला कुत्र्यास मारावें लागतें. (*e*) आईला मुलास दररोज शाळेत पाठवावें लागतें. (*f*) लग्नाचे वेळीं वधूनें वरास व वरानें वधूस वचन द्यावें लागतें. (*g*) मुलाच्या आईनें मुलास ओवाळावें लागतें.

IV

Impersonal Construction

Some verbs फावणें; उजाडणें; सांजावणें; have no word to agree with. They agree with the action itself. Hence they are always used in the neuter singular ;—
मला फावलें तर येईन. I will come if I have leisure.
आतां सहा वाजतां उजाडतें. Now, the sun rises at six.
कधीं कधीं पांच वाजतां सांजावतें. अलीकडे फार उकडतें.

A General Note.

Peculiar and Irregular Constructions

I

Verbs like, स्नान करणें 'to bathe' फराळ करणें 'to lunch' and धुणें 'to wash' optionally take the subject construction.

(1) He took a bath = तो स्नान केला or त्यानें स्नान केलें.

(2) He should lunch = तो फराळ करावा or त्यानें फराळ करावा.

(3) He washed his mouth = तो तोंड धुतला or त्यानें तोंड धुतलें.

(4) He should wash his mouth = तो तोंड धुवावा or त्यानें तोंड धुवावें.

Of these, those with the subject construction are not much used, while the others are common.

II

In the object construction if the subject is second personal pronoun, singular or plural, *i.e.*, तूं or तुम्हीं the verb is attracted by it, and partly agrees with both the subject and the object.

You read the book (1) तूं पुस्तक वाचिलेंस.
(2) तुम्हीं पुस्तक वाचिलेंत.

You should take the book (1) तूं पुस्तक घ्यावेंस.
(2) तुम्हीं पुस्तक घ्यावेंत.

In the above sentences स and त are grammatically wrong but usage has accepted such sentences, hence the students should note the remark "Used but not grammatical."

III

Sometimes in the objective construction the verb agrees with the inflected object. In such cases the verb ought to be neuter singular, but idiom has accepted this usage.

Hari beat his brother हरीनें भावाला मारिला.

The mother sent the girl out आईनें मुलीला बाहेर पाठविली.

He saw the girls playing त्यानें मुलींना खेळतांना पाहिल्या.

He should send her away त्यानें तिला दूर पाठवावी.

These are used but not grammatically correct.

IV

Anomalous verbs with inanimate objects take the object construction, and with personal objects, take the neuter construction in the Subjunctive Mood, *e.g.*, त्यानें धडा विसरावा; तिनें कविता म्हणावी (obj. cons. कर्मणि) त्यानें मला भेटावें; रामानें हरीला चावावें (neu. cons भावे)

V

As a rule the inanimate object of a transitive verb is uninflected, but when personified such objects may be inflected.

Object Construction—देवानें दुष्काळ घालवावा; मनुष्यानें सत्य सोडूं नये; मीं आंबा खाऊं नये; प्रत्येकानें धर्म पाळावा.

Neuter Construction—देवानें दुष्काळास घालवावें; मनुष्यानें सत्यातें सोडूं नये; मीं आंब्याला खाऊं नये (very rare but मी आंब्याला खाऊन काय करूं is very common); प्रत्येकानें धर्मास पाळावें.

Verbs like समजणें 'to understand'; पांघरणें 'to cover'; आचरणें 'to practise'; चुकणें 'to miss'; take either subject or object construction.

1. मी गोष्ट समजलों or मला गोष्ट समजली.
2. तो शाल पांघरला or त्यानें शाल पांघरली.
3. मी धर्म आचरावा or मीं धर्म आचरावा.
4. तो वाट चुकावा or त्यानें वाट चुकावी.

VI

As a general rule the verb agrees with the subject or with the direct object but in some cases it seems to agree with the *factitive object.*

(1) त्यानें रामास अध्यक्ष नेमिलें (neu. con. भावे), or (2) त्यानें रामास अध्यक्ष नेमिला (obj. con. कर्मणि).

The first is grammatically right, the second is used but not grammatical.

VII

The following are some of the cases in which there is great difference of opinion as to the correct construction.

(*a*) Obligational verbal compounds of intransitive verbs, त्याला or त्यानें बाहेर बसलें पाहिजे. In this, बसलें पाहिजे is a compound verb, and as there is no nominative in the sentence, we call it भावे प्रयोग. According to others it is impersonal (अकर्तृक). There is a third view to consider बसलें (बसणें) as the subject of पाहिजे and then to assign कर्तरि प्रयोग to the sentence.

(*b*) त्याला बाहेर जावयाचें आहे. Here as in the above sentence the constructin is भावे. It is reasonable to call it impersonal construction. Some regard जावयाचें as the subject of आहे and consider it as कर्तरि प्रयोग.

(*c*) त्याला बाहेर फिरावें लागतें. In this there is a compound verb and in the absence of the nominative we consider it as neuter or impersonal construction.

(*d*) त्याला धडा वाचावयाचा आहे. In this वाचावयाचा आहे is a compound verb, the agent is in the dative and as वाचणें is a transitive verb it agrees with its object धडा, so it is कर्मणि प्रयोग. Another view is to regard धडा as the subject of आहे. वाचावयाचा as the predicative adjective of धडा and then to regard the sentence as one of कर्तरि प्रयोग.

N. B.—*We think that the verbal compound should not be split in ascertaining the construction, because*

in doing so, the auxiliary verb is given more importance while the principal verb is set aside.

VIII

The construction of passive sentences is again a subject of difference of opinion.

Active Voice.	Passive Voice.
रामा काम करितो is a sentence of कर्तरि प्रयोग.	रामानें काम केलें or रामाकडून काम केलें जातें or रामाकडून काम करण्यांत येतें are sentences of कर्मणि प्रयोग.
तो मला पाहातो	त्याच्याकडून मी पाहिला जातों.

रामाकडून काम केलें जातें and करण्यांत येतें are considered as types of कर्तरि by some; but this is not accepted by learned grammarians.

IX

Some of the catchy sentences

(1) रामाचें काम करून झालें Rama finished his work (कर्मणि प्र.)

(2) त्यानें माझें बोलून घेतलें. The word बोलणें is supposed to be understood and the construction is कर्मणि.

(3) त्याचें वाचायचें झालें. The word काम is understood after वाचायचें and the sentence is कर्तरि

(4) तो अध्यक्ष झाल्याचें मीं ऐकिलें. In this वर्तमान (news) is understood after झाल्याचें and the construction is कर्मणि.

(5) त्यानें सांगितलें कीं मी उद्यां येईन—सांगितलें agrees with the noun clause मी उद्यां येईन, so it takes the objective construction.

(6) त्याला दूध पिणें आवडतें or त्याला दूध प्यायला आवडतें or त्याला दूध प्यायचें आवडतें (He likes to drink milk) are instances of the objective construction.

(7) त्या मुलाला चालतां येतें is impersonal or neuter construction. According to some grammarians चालतां is supposed to be used as a noun being the subject of येतें and so the construction is कर्तरि (subject).

(8) त्या मुलाला पुस्तक वाचतां येतें or वाचावयास येतें is also an instance of कर्मणि प्रयोग. The participle is transitive, so मुलाला is the subject, पुस्तक is the object, and वाचतां येतें a compound verb; so the construction is कर्मणि.

(9) त्यानें साखर खात जावी. In this sentence if खात जावी is taken to be a compound verb, then the construction is कर्मणि, (He should always eat sugar). While if the sentence means, (He should go on eating sugar), then the construction must be त्यानें—साखर खात—जावें, and it takes भावे प्रयोग.

(10) त्यानें मला बसूं दिलें—Neuter construction, but if बसूं is supposed to be a noun, then it is objective construction; the transitive infinitives take कर्मणि, त्यानें मला पुस्तक (*n*) वाचूं दिलें, त्यानें मला गाडी (*f*) करूं दिली, तिनें त्याला घोडा (*m*) पाहूं दिला.

CHAPTER VII.

Repetition of Words

In Marathi words are repeated sometimes to emphasize or sometimes to modify their meaning. There are three principal modes of repeating words. They are :—

(1) To repeat the same word, *e.g.*, पानपान, कवडीकवडी.

(2) To repeat words with a little modification, पुस्तकबिस्तक; कामबिम; भाकरीबिकरी.

(3) To repeat words to express sounds and actions, काव,काव; धो,धो; धाड,धाड; खो,खो; etc.

Repetition of Nouns

The nouns are repeated to show :—

(1) Distribution—तो कवडीकवडी करून पैसे सांठवितो He stores money by coweries. So also, ती रानन् रान फिरली. त्यानें घरन्घर जाळून टाकलें.

(2) Mutual relation—भाऊ भाऊ भांडत नसतात. जावा जावा नेहमीं भांडतात. बहिणी बहिणी अगदीं बरोबर जातात. आपण शाळा शाळा खेळूं.

(3) Cumulation—त्यानें राशीच्या राशी मोजल्या. महमुदानें गांवचे गांव जाळून टाकले. तो रात्रीच्या रात्री वाचीत असतो. तो तासचे तास खेळत असतो.

(4) Identity—आई ती आई. लोक ते लोक. कांहीं झालें तरी भाऊ ते भाऊ.

(5) Idiomatic repetitions without any special meaning :—पुस्तक बिस्तक; भिकारी बिकारी; खाणा खुणा, तो दिवसान् दिवस वाळत चालला. त्यानें आपली पैन् पै गरिबांस वांटून टाकिली. त्याला कांहीं लिहिणें पुसणें येतें काय? त्यानें लाडवाचा तुकडान् तुकडा खाऊन टाकला. घरोघर 'in every house', so also दारोदार, गांवोगांव, रानोरान, etc.

Repetition of Pronouns.

मी is repeated to show boastfulness:— तो अगदीं 'मी' 'मी' म्हणत होता, मग कसा हो फसला! तूं is repeated to show the stammering voice of the speaker. तो मुलगा तूंतूंतूं करीत बोलत असतो.

The *relative pronouns* are repeated to show 'every one' जो जो मुलगा व्यायाम करितो, त्याला त्याला बक्षीस मिळतें; जो जो चांगलें शिकवितो त्याचा त्याचा लोक हेवा करितात; In connection with relative pronouns the demonstrative pronouns are also repeated. The interrogative pronouns काय and कोण are repeated to express *variety* :—तुम्हीं महाबळेश्वरीं काय काय पाहिलें? त्यानें तुम्हांला काय काय दिलें? कोण कोण मुलगे बागेंत खेळत होते? कोणी कोणी असें म्हणतात कीं, हें पुस्तक फार उपयोगी आहे.

The indefinite pronouns अमूक and तमूक are repeated to express still more uncertainty.

अमूक अमूक मनुष्य काल आला होता. तो सांगत होता कीं तमकीं तमकीं पुस्तकें उद्यां मला आणून द्या.

Repetition of Adjectives

Adjectives are repeated to express—

(1) *Distribution*—प्रत्येक बांकावर दोन दोन मुलांनीं बसावें. त्यानें प्रत्येक मुलाला पांच पांच फळें दिलीं.

(2) *Gradual Progression*—शिक्षकानें मुलांना आखुड आखुड काठ्या दिल्या; यंदां पाऊस थोडा थोडा पडत गेला; त्याचा ताप कमी कमी होत चालला आहे; त्यानें मोठमोठीं पुस्तकें वाचलीं आहेत.

(3) *Intensity*—(*a*)खिळा विस्तवांत लाल लाल होतो; आकाशांत ढग आल्यामुळें जिकडे तिकडे काळें काळें झालें आहे. (*b*) मोठमोठाले लोक मोठालीं भाषणें करितात; मुलें मधोमध उभीं राहून लांब लांब उड्या मारतात. (*c*) The intensity of colours is thus expressed—(1) काळा कुळकुळीत; (2) पांढरा सफेत; (3) पिवळा धमक; (4) लाल भडक; (5) हिरवागार; (6) गोरापान, etc.

In Marathi, as in English, there are certain proverbial expressions used in connection with certain colours, *e.g.*, (1) निग्रो लोक कोळशासारखे काळे असतात. (2) चांदणें पिठासारखें पांढरें पडलें आहे. (3) झाडांचीं पानें हळदीसारखीं पिवळीं झालीं आहेत. (4) फुलें रक्तासारखीं लाल आहेत. (5) तें गवतासारखें हिरवें आहे. (6) ती बाई केवड्यासारखी गोरी आहे.

Repetition of Verbs and Participles.

They express :—

(1) *Uncertainty*:—तो येईन येईन म्हणतो पण येत नाहीं.

(2) *Frequency*:—तूं शिकणार शिकणार तरी किती?

(3) *Haste or entreaty*:—चल चल! उशीर झाला. या, या, आंत या हो.

(4) *Contempt*:—तो **वाचवाच** वाचतो पण कांहीं उपयोग नाहीं, त्यानें **खाखा** खाल्लें म्हणून तो आजारी पडला, मी सकाळीं **ठोकठोकून** दमलों पण खिळा सरळ होईना.

(5) *Emphasis*—हा पहा उंदीर, सांपडला रे सांपडला; पळा रे पळा; **आलों आलों** म्हणतोस पण तूं येत नाहींस.

(6) *Colloquial usage*:—तूं चाकू मोडशील **बिडशील**. मांजर येऊन दूध खाईल **बिईल** तें पहा.

Participles.

(1) *Present participles* express continuity:—तो **बोलत बोलत** चहा पितो आणि **वाचीत वाचीत** निजतो; **बोलतां बोलतां** तो थकला.

(2) Past participles express the manner:—**बसल्या बसल्या** तो पुष्कळ काम करतो; ती **निजल्या निजल्याच** अभ्यास करते.

(3) Plu-perfect participles express continuity or intensity:—**वाचून वाचून** त्याचे डोळे बिघडले. मी त्याला **सांगून सांगून** दमलों. तो काम **करून करून** थकला.

Repetition of Adverbs

(1) तो **हळू हळू** बोलतो. (2) त्यानें **पुन्हा पुन्हा** मला तेंच सांगितलें. (3) पाणी **वर वर** आलें. (4) तो **घाई घाईनें** वाचतो. (5) त्यानें पुस्तक **टर टरां** फाडलें. (6) तो **आंतल्या आंत** जेवतो. (7) त्यानें चेंडू **वरचेवर** फेकून दिला. (8) ती गोष्ट **कधींना कधीं** बाहेर येईलच.

Repetition of Post-positions

(1) तो मालकाच्या **पुढेंपुढें** करितो; (2) ती नवऱ्याच्या **मागेंमागें** असते; (3) मुलें वर्गाच्या **मधोमध** उभीं राहतात, etc.

Repetition of Interjections

(1) छे! छे! असें करूं नको; (2) वाहवा! वाहवा! छान केलेंस; (3) हाय! हाय! तो कसारे मेला! (4) अरेरे! गरीब बिचारा.

Imitative Words

Nouns—त मूल सारखें किरकिर करतें; तो मनुष्य फार चिरचिर करतो; फार बडबड करूं नको.

Adjectives—नदी धो धो करीत वाहते; घंटेचा घण घण आवाज मीं ऐकिला; त्याचें झट झट चालणें आणि तिचें तुर तुर चालणें पाहून फार हंसूं येतें.

Adverbs—तो खदखदां हंसला, त्यानें मला फरफरां ओढलें; पाऊस झिमझिम पडत आहे (it is drizzling).

Verbs—गडगडणें to thunder; थरथरणें to throb; मळमळणें to feel sick! गुरगुरणें to howl; बडबडणें to prattle, etc.

CHAPTER VIII.

Sentence-Building

Grammar comprises the consideration of letters, words, and sentences. While learning Marathi by the direct method, the students begin with a sentence which is really the unit of a language. The sentence may be (1) *Imperative*—शकुंतला, झाडांना पाणी घाल. Shəkuntəlā, water the trees. (2) *Assertive*—शकुंतला झाडांना पाणी घालते. Shəkuntəlā waters the trees.

(3) *Interrogative*-शंकुतला झाडांना पाणी घालते? Does Shəkuntəlā water the trees? (4) *Exclamatory*—शकुंतला झाडांना पाणी घालते! What! Shəkuntəlā waters the trees!

The above are the vehicles of a complete thought. A thought shows the relation between two notions; one notion being affirmed or denied of the other. The first form of the sentence is imperative, that we clearly notice when children begin to speak. They first utter ये [come], जा [go], पी [drink], etc. From this process, they learn to make a statement मी दूध पितों which teaches them to ask the permission of the mother "मी दूध पिऊं काय?" The mother being astonished at the baby's command of language exclaims "काय! तूं दूध पितोस." In this way the language is grasped. So, of all considerations of Grammar sentence-building is the most important one.

गेला and पितो convey no sense, nor does तो मुलगा or रामा. It is only when we say तो मुलगा गेला and रामा चहा पितो that the sense is complete. Hence to have a complete sentence there is need of a subject and a predicate.

The component parts of the subject may be a noun or a pronoun, or words, and sentences used as nouns. *e.g.*, *Noun*, हरी मराठी शिकतो. *Pronoun*, ती

गाणें गाते. *Adjective,* आंधळे भीक मागतात. *A phrase* फार चहा पिणें चांगलें नाहीं. *A sentence,* ती गांवाला गेली हें बरें झालें.

In the above sentences we notice the various kinds of sentences with subjects. Now we have to see the cases in which the subjects are used. For this, the considerations on Past and Perfect Tenses, the Subjunctive mood and the three constructions, will help the students and this is already dealt with in the previous pages. Students are therefore requested to read those pages along with this chapter. (1) The Subject is generally used in the *Nominative Case* in the following sentences :—तो पुस्तक आणितो. कुत्रा रोटी खाईल. आंधळे भीक मागतील. आज पाऊस यावा. तो मुलगा बसला आहे. ती बाई राणी झाली. जर पाऊस पडता तर बरें होतें.

(2) The subject of a transitive verb is used in the instrumental case in connection with :—

(1) *The Past Tense:*—त्यानें पुस्तक आणिलें.

(2) *The Perfect Tense:*—मुलग्यानें पुस्तक वाचलें होतें.

(3) *The subjunctive mood:*—त्यानें पुस्तक विकत घ्यावें.

(4) *Pontential verbs:*—त्याच्यानें पुस्तक वाचवतें काय?

(5) *Obligational verbs* with लागणें—लग्न समारंभांत नवऱ्यानें नकरीच्या बोटांत अंगठी घालावी लागते.

(3) In the following cases the agent is used in the *Dative Case* :—(1) *Potential verbs*—ह्याला काम करवतें. (2) *As a special case with some verbs like* आवडणें, मिळणें, वाटणें, समजणें, दिसणें, लागणें, etc. त्या मुलग्याला दूध आवडतें; मला पत्र मिळालें नाहीं, etc. (3) With obligational verbal compound—(*a*) त्याला गेलें पाहिजे he must go. (*b*) त्याला जायचें आहे he wishes to go. (*c*) त्याला जावें लागलें he had to go.

(4) According to some Grammarians the *genitive supine* is used as a subject:—मला जावयाचें आहे; त्यांचें बसायचें ठरलें, but this view is not accepted by all.

The verb always agrees with the *uninflected word* in number, gender and person :—तो जातो; तें जातें; ती जाते (जात्ये or जाती have become obsolete) but when there is more than one subject, then the agreement of the verb deserves special notice, for which the following rules should be noted. (1) Subjects of the same gender joined by '*and*' take a plural verb :—रामा, गोविंदा आणि हरी खेळतात. (2) If the nouns are joined by '*or*' or when they are in apposition with the first noun then the verb is singular (*a*) रामा किंवा हरी किंवा गोविंदा, कोण खेळतो तें पहा. (*b*) राम–दशरथाचा मुलगा–लंकेस गेला. (3) If the subjects differ in gender, the verb is neuter plural, रामा आणि त्याची बहीण हीं गांवाला गेलीं. (4) If the subjects denote irrational being or inanimate objects, the verb

agrees with the *last word* :—(*a*) घोडा, हत्ती आणि गाय रानांत गेली. (*b*) यावर्षीं बाजरी, गहूं आणि हरबरा चांगला पिकला आहे. (5) As regards personal pronominal subjects the verb is plural but agrees with the first person in preference to 2nd and 3rd and agrees with the second person in preference to the third, *e.g.*, He and I sat on the mountain, तो आणि मी डोंगरावर बसलों. You, they and I will work, ते, तुम्ही आणि मी काम करूं. You and she will go out ती आणि तुम्ही बाहेर जाल.

Omission of Subject.

In some cases the subject is not expressed. It is understood. They are :—

(1) *Imperative* Sentences, या, रावसाहेब, बसा. यावें महाराज, बसावें. (2) *Conditional clauses* with indefinite subject, व्यायाम केला असतां प्रकृति सुधारते. सारखे मराठी बोललें म्हणजे चांगलें बोलतां येतें. (3) *Passive Sentences*, असें म्हणतात कीं यंदा फार उन्हाळा होईल. वेद पांच हजार वर्षांपूर्वी लिहिले गेले. (4) The Speaker's 'I' काय नानासाहेब, येतांना फिरायला? हो, येतोंना! हा पहा आलोंच. (5) *Impersonal verbs* आतां उजाडलें.

Subject in the Neuter Singular

(1) The agent unknown :—कोण बाहेर आलें? तिकडे कोण वाचतें? तें कोण गातें पहा? (2) Whoever :—गजेंल तें पडेल काय आणि बोलेल तें करील काय!

The agreement of the Object

We have seen that the transitive verb agrees with the object in some tenses and moods. In such cases the object has to be uninflected and the exceptions to this rule have been already given. (1) मुलांनीं तळ्यांत दगड फेकिले. (2) मुलांनीं चोरास पकडिलें or पकडिला. (3) त्यानें शिपाई पोष्टांत पाठविला or त्यानें शिपायास पोष्टांत पाठविलें. (4) चाकरानें गाय बांधिली or चाकरानें गाईस बांधिलें.

The agreement of the verb with many objects is exactly like that of verbs agreeing with many subjects :—(1) त्यानें रामा आणि गोविंदा पाहिले (mas. plu.) (2) त्यानें रामा आणि यमी पाहिलीं (neu. plu.) (3) त्यानें वाघ, हत्ती, गाय आणि शेळी पाहिली. In this the verb agrees with the last word (शेळी *f.*).

The Syntax of the Verb.

The verb agrees with the subject तो दगड फेकितो or it agrees with the object त्यानें दगड फेंकावा, or it agrees with neither त्यानें बहिणीला आणिलें. All these things have already been discussed.

The sentence cannot be complete without a verb and so it has to be expressed, but in the case of *the copulative verb* '*to be*' it is idiomatically omitted in the following cases :—(1) *In asking questions,* आपलें नांव काय ? (2) *In giving*

answers, माझें नांव बापुराव. (3) *In proverbs*, खाण तशी माती, बीज तसें फळ. (4) *In emphatic sentences*, पंडीत मोठा हुशार! (5) *In definitions*, शाळा म्हणजे शिकण्याची जागा. (6) *In exclamations* काय मोठेपणा हा! (7) *In comparisons*, कुठें सोनें आणि कोठें पितळ, Gold and brass widely differ.

Foreign students find it difficult to translate the following verbs in Marathi. They are:—

To have

(1) I have two hands, मला दोन हात आहेत. He has two sisters, त्याला दोन बहिणी आहेत. In such sentences the verb 'to have' shows inseparable *relation*. (2) He has a pen, त्याची एक लेखणी आहे. She has an umbrella, तिची एक छत्री आहे. Here the genitive case expresses *possession*. (3) She has a boy, तिच्याजवळ एक मुलगा आहे. The boy has a dog, त्या मुलग्याजवळ एक कुत्रा आहे. जवळ conveys the sense of *position*.

To ask

It has three different meanings in different connections:—(1) Ask him to sit down त्याला बसायला सांगा. (2) The beggars ask for alms भिकारी भीक मागतात. (3) I asked him his name मीं त्याला त्याचे नांव विचारिलें

To see

(1) I saw him walk मीं त्याला चालतांना पाहिल. (2) I saw him yesterday मी त्याला काल भेटलों. (3) उद्यां याल काय? पाहीन (will see—consider.)

To cut

This verb is translated by either कांपणें or तोडणें in Marathi. The first shows careful action while the other shows forceful action. (1) I cut the mango with a knife मी चाकूनें आंबा कापतों. (2) He cuts the tree with his axe तो कुऱ्हाडीनें झाड तोडतो. Also ती बाई विळीनें कांदा चिरते (cuts).

To break

This verb has also two synonyms in Marathi. They are मोडणें and फोडणें. The first is used where the thing broken is small and the force used is also light, *e.g.*, तो पेन्सिल मोडतो; मुलें लेखण्या मोडतात. While the second is used with rough things broken with force तो लांकूड फोडतो he breaks the log of wood.

This list is not exhaustive. Students should take special care to note and master such verbs.

Sentence-Structure

In sentence-structure the verb is the most important factor. We have to remember that the place of the verb is the last in a sentence, still in emphatic and colloquial sentences, the verb is placed before the subject. The following sentences illustrate the place of the verb :—(1) चांगला मुलगा नेहमीं खरें बोलतो. (The verb is at the end). (2) काय, येत नाहींत नाना? जातों मी पळत आणि आणतों मी त्यांना हात धरुन! (here the

verbs are emphatically put before the subject). (3) एक होता सावकार, त्याला होती एक मुलगी. In such sentences which introduce a story, the verb is idiomatically put before the subject.

Excepting these cases the verb generally ends a sentence. The subject with qualifying words is followed by the object with qualifying words and then the adverb is used along with the verb :— (1) मुलगा खेळतो. (2) तो चांगला मुलगा बागेंत खेळतो. (3) तो चांगला मुलगा त्या सुंदर बागेंत टेनिस खेळतो. (4) तो चांगला मुलगा त्या सुंदर बागेंत नेहमीं आपल्या मित्रासह टेनिस खेळतो.

In sentence structure commencing with simple sentences containing adjective and adverbial modifiers we develop phrases and clauses and study compound and complex sentences, *e.g.*, (1) The king gave a *golden chain* to the queen, राजानें राणीला एक सोनेरी सांखळी दिली. (2) The king gave a *chain of gold* to the queen, राजानें राणीला एक सोन्याची सांखळी दिली. (3) The king gave to the queen a chain which was made of gold, राजानें राणीस जी सांखळी दिली, ती सोन्याची केलेली होती. (4) A chain was made of gold and the king gave it to the queen, एक सोन्याची सांखळी होती; ती राजानें राणीला दिली.

Of these the 1st and 2nd are simple sentences, the third is a complex sentence while the fourth is a compound one. Compound and complex

sentences can be reduced to simple sentences by means of pluperfect participles or adverbial present participles, or past participles. (1) He went to Poona and brought back many books. पुण्याला जाऊन त्यानें पुष्कळ पुस्तकें आणिलीं, (simple). (2) When he was playing, he lost his watch (complex), खेळत असतांना त्याचें घड्याळ हरवलें (simple). (3) If he comes to me it will be well (complex), तो मजकडे आल्यास बरें होईल. (simple), (4) I knew that he went to Nagar. (complex), तो नगरला गेल्याचें मला समजलें (simple), (5) He saw the cow that was grazing in the field शेतांत चरत असलेली गाय त्याच्या दृष्टीस पडली, (simple).

Elliptical Sentences.

With some verbs, the whole of the noun clause is turned into a phrase, or a noun or an adjective. Such sentences should be marked :—(1) मला बाहेर फिरावेंसें वाटतें (मीं बाहेर फिरावें, असें मला वाटतें). (2) तो येईनासा झाला. (3) ती वाचीनाशी झाली. (4) बाबानें मला पतंग करायचें शिकविलें. (5) तो आल्याचें मला कळलें. Sometimes a phrase in English is put into an object clause in Marathi :—(1) He showed me *how to read* कसें वाचावें हें त्यानें मला दाखविलें. He taught me *how to make a kite* पतंग कसा करावा हें त्यानें मला शिकविलें.

We have given general rules for the construction of the sentence and advise students to form sen-

tences and test their correctness by applying the rules of Grammar. It requires constant practice and is easily mastered if conversation precedes translation.

CHAPTER IX

Rules of Dictation

Generally speaking Marathi is a phonetic language; but sometimes words are written in a way in which they are not pronounced. This leads us to the consideration of *nasal signs and the short and long vowels*. We shall first of all consider the short and long vowels. To learn this the students are requested to revise the portion on "Crude Forms" under "Substantives." (1) The long vowels of बहीण, जमीन, मीठ, etc. become short, *e.g.*, बहिणीला, जमिनींत, मिठांत, etc.; the short vowels of कवि, बुद्धि, भानु, मति become long कवीचा, बुद्धीनें, भानूनें, मतींत, etc. (2) Sanskrit nouns are pronounced long but written short in Marathi, *e.g.*, स्थिति (condition); रुचि (taste); भक्ति (devotion); जाति (caste); मूर्ति (idol); कवि (a poet); and others. (3) Marathi words never end in short इ or उ, *e.g.*, मी, तूं, गाई, गाडी, खोली, खुर्ची, डबी, कोंकरूं, वासरूं, मेंढरूं, लेंकरूं, etc. (4) Conjunctions which are pronounced long but written

short, *e.g.*, आणि, तथापि (still); परंतु, अद्यापि (as yet); इत्यादि (etc.). (5) Generally इ or उ of the first syllable is short भित, चिमणी, चित्र, कुत्रा, मुलगा. (6) इ of the 2nd Conjugation is short करितो, वाचितो, आणितो, etc., but in the present participle it is long करीत, वाचीत, आणीत, etc. ऊ of infinitives and plu-perfect participles is long :—करूं, बसून, देऊन, etc.

अनुस्वार Nasals

This is also dealt with on pages 4 and 5. Here we give some of the additional rules.

(1) Nouns of the neuter gender ending in एं or इं or ऊं have always अनुस्वार on them :—भांडें, भांडीं; तळें, तळीं; जाळें, जाळीं; डोकें, डोकीं; सोनें; रुपें; तांबें; कोंकरूं, कोंकरें; पांखरूं; पांखरें, etc. The words पाणी and लोणी are exceptions. The masculine noun गहूं has अनुस्वार.

(2) Declinable adjectives and genitive endings have an अनुस्वार, if they are related to words of the neuter gender. शहाणें मूल, शहाणीं मुलें; रामाचें पुस्तक. रामाचीं पुस्तकें; हें घर, हीं घरें, etc.

(3) The endings of the instrumental and locative cases have an अनुस्वार (nasal sign) :—रामानें, मुलाशीं, पायां (पडणें); माथां (on head); घरीं (in the house).

(4) Plural Crude Forms have always अनुस्वार :—मुलांनीं [by children]; मुलांना; मुलांचा; मुलांनो.

(5) The verbal nouns and infinitives have always अनुस्वार :—करणें, देणें, घेणें, बसणें, फिरणें; करूं, देऊं, घेऊं, बसूं, फिरूं. So also करितां or करितांना, देतां or देतांना, घेतां or घेतांना, etc.

(6) Pronouns मीं, आम्हीं, तुम्हीं and कोणीं have अनुस्वार in the instrumental case, while तूं has always अनुस्वार.

(7) Adverbs and post-positions showing place or time or multitude have अनुस्वार :—येथें, कोठें, मागें, पुढें, उद्यां, परवां, पूर्वीं, पैकीं, पेक्षां, हजारों, शेंकडों, एकदां, पांचदां, हजारदां, etc., but कडे, इकडे, तिकडे, पुन्हा, सुरू, चालू, have no nasal sign on them.

Nasal signs on Verbs.

(1) The verb has अनुस्वार if it agrees with I (मी) we (आम्ही) and you (तुम्ही) मी जातों; आम्ही बसतों; तुम्ही बसतां ; (2) The verb has अनुस्वार when it agrees with a pronoun or noun of the neuter gender. मूल चालतें, तें रडतें, लिंबूं आंबट लागतें, त्यानें काम केलें, तिनें पुस्तकें वाचिलीं. (3) The verbs पाहिजे, नको, नये, नलगे, never take अनुस्वार. (4) The verb has अनुस्वार in भावे प्रयोग—त्यानें जावें, मला चालवतें, रामानें मला बोलाविलें.

General Note.

These are some of the important rules. The students are advised to have constant practice in transcription and dictation. This will alone give them confidence in correct writing.

Punctuations विराम चिन्हें.

1 स्वल्पविराम comma (,) 2 अर्धविराम semi-colon (;) 3 पूर्णविराम full-stop (.) 4 प्रश्नचिन्ह Interrogation (?) 5 उद्गारचिन्ह exclamation (!) 6 अवतरणचिन्ह Inverted commas ("—").

The following story illustrates the use of the above signs :—

कावळा आणि पोपट.

एके दिवशीं एका पोपटाला पेरूचा तुकडा सांपडला, हें एका कावळ्यानें लांबून पाहिलें. मग तो कावळा पोपटाजवळ आला आणि म्हणाला, "भाऊ, तुला पाहून मला फार आनंद झाला, कारण आपली भेट होऊन पुष्कळ दिवस झाले." हें ऐकून पोपट आश्चर्यानें विचारतो, "काय म्हणतोस! मी तुझा भाऊ! तर मग मी हिरवा कसा रे? तुझ्या आणि माझ्या शरिरांत मुळींच सारखेपणा कां बरें नाहीं? अरे लबाडा, माझा पेरूचा तुकडा घेण्यासाठीं तूं माझ्याशीं लाडीगोडी लावतोस काय? जा निघून कसा!" हें उत्तर ऐकून तो लबाड कावळा उडून गेला.

Use proper punctuations in the following story—

सांगकाम्या चाकर.

एका श्रीमंत मनुष्यानें एक चाकर नौकरीस ठेविला एके दिवशीं त्यानें त्याला सांगितलें कीं मी बाहेरून परत येईपर्यंत दाराकडे पाहात बैस यावर तो म्हणाला बरें आहे साहेब मग कांहीं वेळानें एक मनुष्य त्या घरांत शिरला व पैशाची पेटी घेऊन निघून गेला चाकर दाराकडे पाहातच होता कांहीं वेळानें मालक परत येऊन पाहातो तों पेटी नाहीं तेव्हां तो चाकरास म्हणाला पेटी कोठें आहे चाकर म्हणाला एका मनुष्यानें नेली काय मनुष्यानें नेली तूं काय करीत होतास चाकर म्हणाला साहेब आपल्या हुकुमाप्रमाणें मी दाराकडे पाहात होतों

CHAPTER X.

Typical questions on Marathi Grammar

(mostly selected from the Examination Papers.)

WITH HINTS TO ANSWERS.

FIRST PART.

Group I.

1. Translate into Marathi the following :—

Lambs. Wives. Birds. Men. Walls. Ink-pots. Fishes. Padlocks. Temples. Girls (मुली).

2. In the garden. On one day. By the beak. Of feathers. Children from school. In the well. In haste. On the head. In the cage. Near the church. To the speaker.

3. A black mouse. By a black mouse. A black hat. In the black hat. A yellow book. To the yellow book. A pretty girl. A very fine scene. An interesting lesson. A very red kite. Black like ink. White like milk. The strongest of all.

4. He will sit. I read a book. She read the letter. She used to read Marathi. She was going to buy a book. I am sitting on the chair. The baby is sleeping in the cradle. He went out. She came in. Rama became a king.

5. Please give me your book. Here it is. Thank you. May he be happy. A happy new year. It may rain today. I may go tomorrow. He should study Marathi. She should play tennis. If it rains it will be well.

Group II.

Translate the following into Marathi :—

1. The third book. The sixth boy. Threefold. Double. A hundred and seventy-five. Tenfold. As big as a house. Hymn No. 10, page 75. The twelve Apostles. One behind the other. One by one. Three each.

2. He saw the woman. She ate an egg and drank tea. She put on a nice frock and went to school. There she called on her friend and came back. On the way she thought that she would kill a tiger, but when she saw one, she was very much afraid.

3. A cow. A she-buffalo. A washer-woman. A vegetable woman. Mother-in-law. Brother. Female friend. (Also give the plurals in Marathi).

4. Poor men ask for alms. The cat is black. A big boy should look after a small boy. What time is it? It is ten minutes to five. Very well, I shall come at twenty minutes past five.

5. Translate in all possible ways :—

She can walk fast. I have to go tomorrow. Write your letter. He used to play well. Tomorrow I may go to Poona.

Group III.

1. Give the plurals and Crude forms of :—

माळी; बीं; तारूं; हत्ती; खाट; चाकू; धोबी; लोणी; गद्दे; मुलगा.

2. Explain carefully the three Prayogas and translate into Marathi (*a*) She reads a book. (*b*) She read a book. (*c*) She beat the boys (name their constructions).

Show any Grammatical error in the following sentences :— (*a*) आईनें मुलाला बाहेर नेला. (*b*) तूं माझी पाटी कां फोडलीस? (*c*) तो पाय धुतला. (pg. 142; 143.)

3. (*a*) How is the *Subjunctive Mood* formed? Give its various uses. (*b*) What have you to note while translating transitive verbs in the Past Tense? Are there any exceptions?

4. What are the causal and potential forms of the verb? And how are they formed? Translate (*a*) I cause the box to be broken. (*b*) I can break the box.

5. How do you form adjectives from post-positions? Make sentences using मागें, खालीं, पुढें, पलीकडे, and बाहेर as derivative adjectives. (pg. 50.)

Group IV.

1. Translate into English :—

(*a*) मी तुमच्या सांगण्यावरून आलों. (*b*) भाऊ भाऊ भांडत नसतात. (*c*) मी हा आलोंच पहा (*d*) मी एकदां जेऊन घेतों. (*e*) मी कां पळेन, मी काय भित्रा आहें. (*f*) गेल्यासारखें त्यानें काम केलें.

2. Make sentences using the following :—

(*a*) कुटें, (*b*) किनई, (*c*) काय ग, (*d*) नी कांहीं नाहीं, (*e*) अबब.

3. Translate the following :—

(1) मजजवल कांहीं पुस्तकें आहेत. (2) मी तीं पुस्तकें तुला कांहीं देणार नाहीं तूं त्याबद्दल मला कांहीं तरी देणार नाहींस. (3) तो कांहीं शिकत नाहीं नी कांहीं नाहीं. (4) कांहीं झालें तरी दुसऱ्याचें पुस्तक आम्हांला आवडत नाहीं.

4. Give third person singular (masc.) in past and future tenses :—पिणें, असणें, बघणें, देणें, घालणें, बुडणें, भिणें, खाणें, सांगणें and मागणें. (pg. 80; 81.)

5. Write sentences using comparative and superlative degrees of चांगला, मोठा, उंच, हुशार. (pg. 51; 54.)

6. Make two sentences with the following post-positions with different meanings :—जवळ (to, near); मधून (through, with); कडून (from, by); पासून (from, since); पुढें (before, after); अलीकडे.

7. Give four uses of the Instrumental Case. (pg. 36.)

8. Give gender, and dative plural of दिवस, बहीण, कोल्हा, जीभ, धोबी, घरटें, पिलू, म्हैस, शेंपूट, मोती, वाट, वाटी, वांटा.

Group V.

1. Give the meanings and illustrate the use of का, कां and काय.

2. How do you change the assertive sentences into negatives and interrogatives? Change the following into these forms :—(1) त्यानें जावें. (2) आम्ही येऊं. (3) म्यां गेलें पाहिजे. (4) तूं घरीं जा. (5) तीं बाई गद्दे दळते.

3. Give the relative pronouns and use them in sentences.

4. State the difference in meaning between the following :—तो जायचा होता. त्याला जायाचें होतें. त्यानें जायाचें होतें. (pg. 112; 113)

5. Translate the following (*a*) 1. She began to play. 2. I had to play. 3. I required two rupees every day. 4. The stone hurt my foot (use लागणें). (*b*) 1. She allowed me to play. 2. She threw away the stone. 3. She gave me a flower. (*c*) 1. She comes to school. 2. She knows Marathi. 3. The book is read (वाचण्यांत) by her. 4. She has fever every day (use येणें).

6. Give the plurals of—बाई, मूल, नदी, साप, दार, भांडें, फडकें, रीत, राजा, बीं.

Group VI.

1. Give the crude forms of—पावसाळा, काय, चमचा, डंदीर, पाटील, भेट (visit), बेत (plan), भाऊ, कुलूप, झोंप.

2. Give the masculine or feminine of:—साहेब, नवरा, गाय, राणी, बहीण, बाप, साधू, गवळी, मास्तर, मैत्रीण. (pg. 12; 13.)

3. Give the instrumental and genitive of दोघे, मी, कोण, काय, आपण, स्वतः (आपण and किती remain unchanged in the Crude form and take plural endings only. The Genitive of आपण is आपला, etc.) आपणाला काय पाहिजे? आपल्याला काय पाहिजे? which is correct, and why?

4. Name the two varieties of *the conditional* and make two sentences of each in different tenses to illustrate them.

5. Use the infinitive in five Marathi sentences with a different verb in each sentence. (pg. 93.)

6. How are potential verbs formed? Show how they differ from the formation of causative verbs.

7. What do the following imperative forms indicate? (1) आपण खालीं बसावें. (2) आपण खालीं बसणें. (3) आपण खालीं बसा. (4) आपण म्हटलें खालीं बसायचें. (pg. 116.)

8. What do the following subjunctive forms express? (1) मीं घरीं जावें. (2) तो आतां यावा. (3) मीं दररोज खेळावें. (4) यावें, महाराज! बसावें. (5) मीं वर्गात यावें काय? (pg. 119)

Group VII.

1. Give the Marathi names of cases and use रामा in seven sentences illustrating the use of each case.

2. Give present tense of मोडणें, conditional of उठणें, simple future of राहाणें, and imperative of पिणें.

3. What is a post-position? Give examples showing how it is joined (*a*) to a noun (*b*) to a sentence. (pg. 58; 60.)

4. Use the verb पाहिजे with nominative, instrumental, and dative agents. Change them into their negatives.

5. Give the dative plural of केळें, भाषा, वडील, बीं, आरसा, तार, गांठ, नाणें, चूल, मुलगी.

6. Give the gerunds from दिलें, प्यालें, झालें, मेलें, मिळालें, धुतलें, खाल्लें, म्हटलें, मागितलें, करविलें. (pg. 80.)

7. Change the following sentences into the passive construction. (1) ती बाई पत्र लिहील. (2) त्यानें त्याला फार मारिलें. (3) पाऱ्ध्यानें पारव्यास पकडिलें. (4) त्यानें बेडूक पायाखालीं तुडविले. (5) दशरथानें रामास युवराज केलें (use राम as the subject). (pg. 101; 146).

8. Decline in full :—कोण, काय, दोन, तूं, आपण.

Group VIII.

1. Give one verb in each of the following forms:—(1) present perfect indicative. (2) Past dubitative conditional. (3) Future perfect indicative. (4) Past habitual indicative.

2. Give a sentence with the subjunctive used as imperative and another sentence with the gerund used as imperative.

3. Give the Crude forms of—गवळी, पैसा, अंडें, चाकू, डोळा, रुपया, चहा, पारवा, माणूस, जागा.

4. Recognize the tenses of the following—मी आतांच आलों. तो उद्यां जातो असें वाटतें. तो आतां येईल, पहा.

5. Translate the following sentences using the present participle, the plu-perfect participle, and the past participle (सोडतांच, सोडून, सोडल्यावर)—(1) Having resigned his service, he went to Nagar. (2) Having finished his work, he went home. State the peculiarity in the meaning if any.

6. Illustrate in sentences the difference between नका and नकोत (बसा = बसूं नका; मला टोप्पा पाहिजेत = टोप्पा नकोत).

7. Write the negatives of—त्यानें खेळावें; पाऊस यावा; वारा सुटेल; त्यानें उशीरानें यावें; आम्ही घरीं होतों.

8. (*a*) Write two sentences illustrating declinable and non-declinable adjectives. (*b*) How do you form comparative and superlative degrees of adjectives and adverbs? (pg. 51; 54).

Group IX.

1. Translate the following in all possible ways, (1) I cannot do this work. (2) I shall have to go to school. (3) Sit down. (4) The horse was sold. (5) The boy used to learn his lessons well. (pg. 96; 100; 116; 101; 87).

2. Name all the verbal compounds and translate the following. (1) The man ran away. (2) He has already paid the money. (3) He went on laughing. (4) The house was burnt up. (5) Please go on praying for me.

Make sentences using. (*a*) शेवटास नेणें. (*b*) पोटाशीं धरणें. (*c*) मनांत ठेवणें. (*d*) मार देणें. (*e*) स्तुति करणें. (*f*) प्रीति करणें.

4. How do you distinguish the *objective* from the *neuter* construction? Recongnize the construction in the following, तो केळ खातो, त्याला केळें खावयें, त्यानें केळें खावें.

5. Translate the following :—(1) If you had not sent me a message, I would not have known, you were sick. (2) If you should see my mother, tell her I am ill. (3) If you see the man, tell him not to hate a good man. (4) Had you read the book, you would have praised the writer. (5) If he has gone, it is well. (pg. 121—134).

6. How are sentences involving indirect construction expressed in Marathi? Translate (1) Rama says he will come tomorrow. (2) Rama told the child to run home at once. (3) He told me that he was going to Poona. (In Marathi, there is no indirect narration as such, so the English sentences have to be changed to their direct form first and then to render them in Marathi.)

7. Give four uses each of dative and genitive supines. (112)

Group X.

1. Translate :—(*a*) He found a piece of meat. (*b*) He beat the boy. (*c*) You used to work. (*d*) They told a tale. (*e*) She saw it. (*f*) We drank some water. (*g*) He ate his dinner. (*h*) He was afraid.

(*b*) Use एवढा, इतका, एकसारखा, आल्यासारखा, प्रमाणें, in sentences.

2. Give in tabular form the Gender, Dative singular and Nominative plural of :—घर; बाग; मुलगी; पारवा; भिंत; घंटा; जागा; साबण; शेगडी; भांडें; कोंबडी; अंघोळ; बायको; केळ, केळें.

3. Write three sentences (with translation) using the future participle once as a simple participle, once as the subject of a verb and once in the dative case.

4. Translate :—(1) If he is there, it will be well. (2) If she has come, we will go. (3) If he should be there, tell him to come here. (4) If rain had fallen, it would have been well. (5) If the child had been going to fall, I would not have remained standing.

5. Translate :—(1) He runs the fastest. (2) This school is exceedingly high. (3) That boy is cleverer than I (two ways). (4) The sun is much greater than the moon.

6. Supply suitable declinable adjectives.—(1) तीं मांजर..... आहे. (2) .....मांजरीला काय झालें ? (3) तीं फळें.....नाहींत. (4) ह्या बाया..... आहेत. (5) माळी.....आहेत.

7. Distinguish between आपण and आम्ही, giving the various uses of the former. (pg. 42).

8. What are Honorific endings? (Illustrate in sentences भाऊ, पंत, राव, जी, साहेब, बाई, *e.g.*, रामभाऊ, ताराबाई, माळीबुवा, etc.)

SECOND PART.

Group I.

1. Give the Dative plural of, विंचू, कापूस, गंगा, पाऊस, भाऊ, तारू, मोतीं, तट्टू, जाऊ, कुळूप, नातू, पिसू, विंचू, रू.

2. What is an impersonal verb? Illustrate any five in sentences. (pg. 141. फावणें मळमळणें, etc.)

3. Illustrate in sentences the gender of the verb when the subject belongs to different genders or different persons.

4. Give third person, past habitual tense of, सोडणें, फिरणें मागणें, and होणें. Give their negative forms.

5. Mention the various ways in which the ordinary past tense of irregular Marathi verbs is formed. (pg. 80).

6. How do you distinguish the द्वितीया from the चतुर्थी ? Illustrate in sentences. (pg. 29).

7. What forms do, मी, तूं, आम्ही, तुम्ही, assume when they are used in apposition with inflected nouns? (pg. 45, No. 7).

8. Distinguish between the uses of त्यानें, त्याच्यानें, and त्यां, माझ्यानें. (pg. 79; 102).

Group II.

1. State and define the प्रयोग and name the प्रयोग of the following sentences. (1) त्यानें मला सुखी केलें. (2) मला बसावेंसें वाटतें. (3) तूं बाहेर जायचें होतें. (5) शिवाजीनें आपणास राजा म्हणाविलें. (6) त्याला मुक्ती मिळली. (7) तो वकील झाला. (8) खालीं बसा.

2. What are the requisites for the formation of a grammatically complete sentence in Marathi? (pg. 153, 159, 160).

3. Mention some adverbs in Marathi which partake of the nature of adjectives. (pg. 55).

4. What is the peculiar nature of the कर्माणि प्रयोग in Marathi? Under what conditions is this possible? (pg. 137).

5. Give the masculine or feminine of मोर, पाडा, शेळी, म्हैस, पोरगा, गोऱ्हा, भाऊ, मेहतर, पति, कन्या, लेक, पोर, मूल.

6. What is a crude form? When does it differ in different numbers? (in feminine nouns).

7. Give Marathi verbs which are both transitive and intransitive (उघडणें, मोडणें, जेवणें, आटपणें, दळणें).

8. Give names of moods and illustrate them in short sentences using the verb नेमणें. (pg. 114—134).

Group III.

1. Give the singular crude forms of चमचा; रास; ससा; बी; म्हैस; आजा; साखर; चाकर; तरवार; शिंप.

2. Decline together माझी धाकटी बहीण in ablative and genitive cases. (Add endings [pg. 30] to माझ्या धाकट्या बहिणी).

3. Use each of the following verbs in कर्तरि, कर्माणि, and भावे प्रयोगः—राखणें; पाळणें; बोलावणें.

4. Give dubitative forms in present, past, and future tenses of the indicative mood शिकणें, धरणें and चालणें.

5. Give the facts from the following conditional statements. (1) बाबांनीं पतंग आणिला असता तर तो मीं उडविला असता. (2) तो रागावला नसता तर मीं त्याला मारलें नसतें. (3) मी तुम्हांला भेटलों असतों तर पत्र लिहिलें नसतें. (4) त्यानें चांगला अभ्यास केला असता तर तो पहिला आला असता.

6. Write out the वर्तमानकाळ of असणें in all the ways, and use them in sentences. Where do you differ, and why? (77).

7. Illustrate the defective verbs by examples in present, past, and future tenses. (Helped by आहे, होता, असेल, etc.)

8. Give examples of deviations in current Marathi from the standard form of the भावे प्रयोग. (Study the personal and the factitive objects.) (pg. 143, III; 144, VI).

Group IV.

1. What is the difference between the following pairs? (*a*) तो काल घरीं गेला and तो काल घरीं गेला होता. (*b*) तो मला शिवला and त्यानें मला सदरा शिवला. (*c*) साहेब शिंप्याशीं बोलले and साहेब शिंप्याला बोलले. (*d*) मुलगे माझें ऐकतात and मुलगे मला ऐकतात. (*e*) माझी जायची वेळ झाली and माझा शिकायचा वेळ झाला.

(*b*) How are participles formed? Illustrate each of them in different ways. (pg. 106—110.)

2. Translate into Marathi. (*a*) If you had come, this would not have happened. (*b*) If you were to oppose me, I should be helpless. (*c*) If he comes he will help me. (*d*) Should he have arrived, let me know at once. (*e*) Would that he had listened to me.

3. Give the various ways of forming the causal verbs. Give the causative forms of येणें, दिसणें, लागणें, and रुतणें, change (1) पाऊस पडला, (2) हरी पुस्तक वाचतो, (3) तो दगड सारील, into causatives. (pg. 103—105.)

4. Name all the verbal compounds and illustrate them in sentences. (pg. 93.)

5. Give the various senses denoted by the past and the plu-perfect tenses in sentences of your own. (pg. 80; 84.)

6. What forms are the following? (*a*) होईपर्यंत (*b*) येईनास (*c*) देईना (*d*) लिहिणार असावा (*e*) वाचायचें होतें (*f*) करावेंसें वाटतें (*g*) जात नसला (*h*) जातांना (*i*) बोलत असतां (*j*) व्हा.

7. Make sentences using, जवळ जाणें and जवळून जाणें; देऊं करणें and करून देणें; देऊन टाकणें and टाकून देणें.

Group V

1. Write a note on the pronunciation of the inherent अ. Illustrate it by using words of two, three, four and five syllables. (pg. 8.)

2. Explain the formation and use of the passive voice in Marathi. Also give three other ways used in Marathi for expressing the passive. (pg. 101,)

3. Give in Marathi an objective noun clause (*a*) following a transitive verb, and (*b*) preceding a transitive verb. (5 pg. 62.)

4. In what constructions are transitive and intransitive potential verbs used? Illustrate. (1. कर्मणि or भावे. 2. भावे).

5. How are dative and genitive supines formed? Write sentences in which they are used as *nouns*. (pg. 114.)

6. Illustrate the use of "Nominal Compounds." (pg. 89; 90.)

7. Write two short sentences showing that post-positions may be used to inflect a whole sentence. (pg. 60.)

8. Give the plurals of :—नदी, मादी, पक्षी, खोड, पिसू, जाऊ, गांठ, सोफा, जात, वेळ.

Group VI.

1. State from what tenses and moods we can discover whether a verb is अकर्मक or सकर्मक and name a few exceptions (anomalous verbs in the past tense).

2. Decline in the dative आपण, किती, चहा and स्वतः.

3. Give the प्रयोग and correct any error you find.—(*a*) मी स्नान केलों. (*b*) तूं भात जेवलास. (*c*) त्या पोरीला तूं कां आणिलीस? (*d*) त्याला मीं मारिला नाहीं. (*e*) त्यानें साखर खात जावी. (*f*) मला खुर्ची हवी. (*g*) तो वृद्धत्व पावला.

4. Give the masculine or feminine forms with their plurals. चडील, मुरली, कालवड, विधूर, गोटा, जाऊ, मादी, पुतण्या, कवडी.

5. Give the crude forms of रतालूं, विंचू, शहाणे, चार, and पिसू.

6. Use the following words as adverbs in sentences with feminine subjects :—उलटा, वांकडा, बरा. Explain the peculiarity.

7. What do you mean by anomalous verbs? What are their special characteristics? Give five such verbs. (pg. 79.)

8. What are causal and potential verbs? Show their distinctions in sentences. (pg. 105.)

Group VII

1. (*a*) Give future tense third person sing: of गाणें, राहणें, मागणें, भिणें, पिणें, धुणें, बघणें, and पोहणें. (*b*) Give forms of supines and all sorts of participles of the verb नेणें and देणें.

2. मी तें काम करूं शकतों. How else may this be expressed in Marathi? Give the construction (प्रयोग) of each form of expression. (pg. 96.)

3. Which of the following sentences are idimotically correct? (*a*) जर मी गेलों लोक मला मारतील. (*b*) जर मी गेलों तर लोक मला मारतील. (*c*) मी गेलों तर लोक मला मारतील. Wherein English and Marathi usage differ? (जर, जेव्हां, जेथें etc, not expressed).

4. Give the mood, tense, construction (प्रयोग) and the difference in meaning of तो जावा, त्यानें जावें, तो जायचा आहे. तो दररोज जायाचा, त्याला जायाचें आहे, तो जाईल, जाणार नाहीं, जाणारच नाहीं.

5. Correct the following sentences giving reasons for your corrections. (*a*) मनी रामा बोलावीत आहे (*b*) मीं दगडाला फेकून दिलें (*c*) मी घरीं जाऊन रामा पाठवितो. (*d*) त्यानें कामाला सोडून दिलें.

6. Give the meanings and genders of घूस, जिरें, पाळणा, मध, घार, मुंगूस, लाथ, लाडू, बुरूड, चहा, गाणारा. Also give their instrumental plural.

7. (*a*) Mention the past tense of the following verbs. विणें, होणें, लागणें, बघणें, निघणें, म्हणणें, धुणें. (*b*) Give the Marathi names of cases and the parts of speech.

8. Name the प्रयोग. 1. मला भाकरी चावते, 2 त्याला कुत्रा चावला. 3. ही गोष्ट तूं ऐकिलीस काय? 4. आईनें मुलीला गादीवर निजविलें, 5. तिनें कथा श्रवण केली.

Group VIII.

1. Give two instances of:—(*a*) सकर्मक कर्तरि प्रयोग in the simple past tense. (*b*) कर्मणि प्रयोग in the present and future tenses. (1. Anomalous verbs. 2. Potential verbs.)

2. In what tenses and moods is the subjective construction possible? Give examples. (pg. 137.)

3. Write out the present tense and past tense (object construction and Neuter construction), Conditional Mood, and Contrary to fact. (pg. 133; 134.)

4. Illustrate the following:—1. An auxiliary verb. 2. A defective verb. 3. An expletive. 4. An impersonal verb. 5. An anomalous verb. (pg. 65, 66, 67.)

5 Give sentences using the following:—समक्ष, पर्यंत, मध्यें, नाहीं तर, पैकीं, मोंवतां, ऐवजीं.

6. When do anomalous verbs take the कर्मणि and भावे construction? (Subjunctive mood).

7. Give the Dative of: अर्धा, सव्वा, काय, स्वतः and आपण.

8. How is time element brought into the conditional sentences? Write the following sentences by removing जर and तर. (1) हरी बाहेर गेला असला तर केव्हां येईल. (2) तो आला नाहीं तर मी जाणार नाहीं. (3) ती बाई बाहेर गेली तर भाजी आणील.

Group IX.

1. Give post-positions of चतुर्थी and सप्तमी.

2. Write notes on—(*a*) The Case of the object, (*b*) The agreement of the adjective qualifying many nouns, (*c*) The reduplication of the adjectives, (*d*) A demonstrative pronoun used as the relative pronoun. (pg. 39, 52, 150, 44).

3. Give peculiar uses of—काय, म्हणजे, तरी and पण.

4. Give rules with examples to show the proper modes of addressing others in Marathi. Translate the following:—तूं बसतोस. तुम्हीं बसतां काय? आपण बसा. रावसाहेब बसतील काय? बसायचं हटलं. Where will you use these?

5. Translate the following and name the tense.—He is just now gone. He is hungry. She is angry. The crow is thirsty. Here, I come.

6. Make a simple sentence of the following:—(*a*) तो घरीं गेला आणि पुस्तक वाचीत बसला. (*b*) जरी तो पास झाला तरी त्याला काम मिळालें नाहीं. (*c*) त्यानें चांगलें पुस्तक लिहिलें असें मला समजलें. (*d*) जेव्हां थंडी वाजूं लागते तेव्हां पांघरूण घ्यावें. (*e*) गडबड करूं नका असें जरी सांगितलें तरी मुलें गडबड करितात. (pg. 160, 161).

7. (*a*) Write two sentences where काय is used as a relative pronoun. (*b*) What verbs form their causals without adding वि or वावि. Give five examples. (pg. 43, 104).

8. (*a*) Give uses of the dative and the genitive cases. (*b*) Give pronominal adverbs from तो, जो and कोण. (*c*) How is the infinitive in English translated into Marathi? Translate:—He wants to play. I like to play. She begins to play. He taught me to play. He has to play. I saw him play. (Use खेळलें, खेळणें, खेळूं, खेळायाला, खेळायचें, and खेळतांना).

Group X.

1. Show with examples the difference between the following. कोणची and कोणाची; चारी and चौघे; दुप्पट and दुहेरी; लहान and लहानगे; एवढा and एवढाला; मोठी and मोठाशी.

2. (*a*) Distinguish the अनुस्वार in these cases—भोंसकण, संस्था, मंत्री, पांच, संयुक्त. (*b*) Give the feminines of ब्राह्मण, मराठा, वाणी, रेडा, गवळी. (pg. 4, 12, 13.)

3. Give the forms of verbs from different moods which do not indicate any tense. (पाहिजे, जावो, जावें, जर जाता तर).

4. (*a*) How are object clauses joined to the principal verb? Translate—1. I asked him if he were a carpenter. 2. He said he wanted to go away. 3. Did you tell him you had found the book? (*b*) Make sentences with verbs which take an inflected object. (मुकणें, लागणें, भिणें, चावणें, शिवणें, भेटणें).

5. Explain the special sense of the cases of the words underlined—1. तो गहूं पायलीनें विकतो. 2. तो उद्यांला येईल. 3. पाहुणे गांवाहून आले. 4. पावसानें गांवचे गांव वाहून गेले. 5. तें काम सुखाचें नाहीं.

6. Translate—(*a*) He does not study at all (use कांहीं, अगदीं, बिलकूल, मुळींच). (*b*) In the month of November. (*c*) In the city of Poona. (*d*) The place is convenient. (*e*) He sat outside the house. (Show the peculiarity in meaning of the genitive case).

7. (1) पुढील वाक्यांत नामा ऐवजीं सर्वनामें घाला:—(*a*) हरी हरीच्या हातावर मारतो. (*b*) जयूला आनंद झाला, कारण जयूला बक्षीस मिळालें. (*c*) हरी रामास म्हणतो, "हरी रामाला पुस्तक देईल." (*d*) विन्नू वेणूच्या आईस म्हणतो, "विन्नू रस्त्यांत पडला, आणि वेणूच्या आईचें चित्र फुटलें."

(2) How are equality and diminution expressed in Marathi?

(3) What are Elliptical sentences? Illustrate in sentences.

8. (*a*) Arrange according to rules of syntax:—1. आमच्या हे प्रिय बापा आकाशांतील 2. आठ मिळतें वार आण्याला कापड हें. 3. माझ्या कालच पत्र भावाचें मिळालें मला. 4. पांच आलों पूर्वी मुंबईत वर्षां मी. 5. करा बैन्यावर आपल्या देखील प्रेम.

(*b*) Illustrate a simple, compound and complex sentence. Convert—1. देवानें दुष्काळ घालवावा into Bhave. 2. रामा गोष्ट विसरला into Karmani. 3. त्यानें आंघोळ केली into Kartari. 4. ती मराठी शिकली into Bhave. 5. त्याला गेलें पाहिजे into Kartari.

(6) **देव सकलांचें कल्याण करो!** into Karmani.

Please note the following :

Page.	Line.	To cancel.	To read.
1	16	tse	shə
3	5	Ri, Li	Ru, Lu
11	13	Femine	Feminine.
12		widow	widower.
32	6, 14	तृतीया	तृतीया.
88	19	भेटलें	भेटले.
63	4	मी	मीं
64	11		
98, 99		Anxiliaries	Auxiliaries.
122	15, 15, 18	shall, will	should.
124	17	Principal	Subordinate.
159	2	कांपणें	कापणें.

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